FOR THOSE WHO SEEK

Samuel Stevenson

Charles Keeber Esq.
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1917

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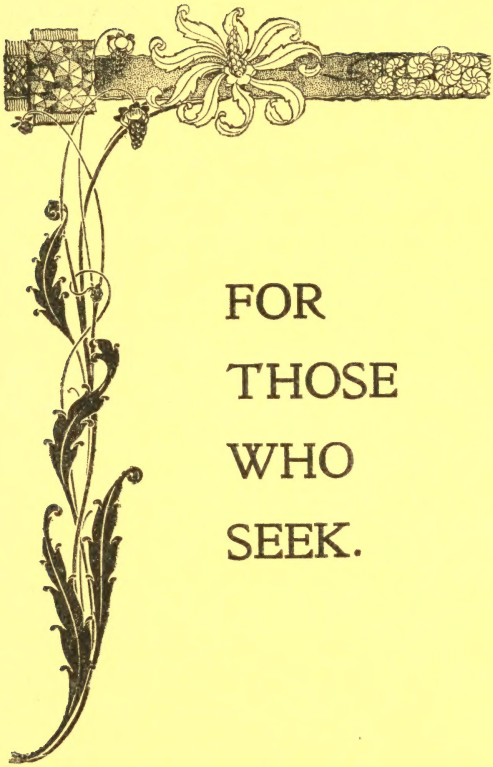

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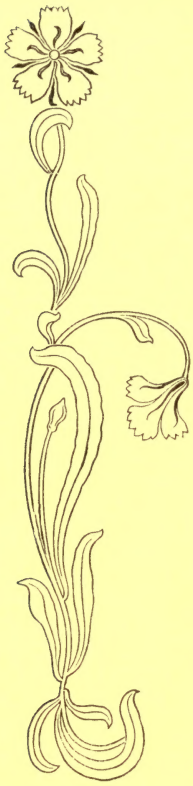
THE grateful thanks of the author are tendered to Messrs. Longmans & Co. for their kind permission to use the hymn, "Whate'er my God ordains is right," by Miss Winkworth; to Mrs. M. Baxter for the use of some extracts from the works of Pastor Stockmayer; to the Rev. Alexander White, D.D. for permission to use some extracts from his work "Lancelot Andrews and his Private Devotions"; to "The Salvation Army Musical Board" for permission to use the hymn, "Deep in the embracing of Thy will"; and also to the Rev. C. G. Moore, R. J. Eland, and others, for small extracts.



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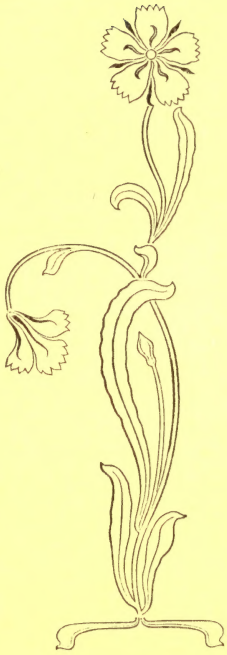

By . .
SAMUEL
STEVENSON.

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PREFACE.

IF the reading of this book should result in creating a greater interest in the daily study of the Bible, the best and most precious of all books, that alone will be an inestimable blessing to the reader.

It is very necessary that some one should "cry aloud" and witness against light and frivolous novel reading, which not only helps to undermine and destroy the pure and noble instincts of personal character, but injures the mind and often creates a distaste for good and helpful books.

The truths insisted upon by the holiest of men, and which are so remarkable in the Bible, need to be taken to heart in the present day by all who are seeking to live a life of prayer and to " bear much fruit."

Many religious books, containing deep and helpful truth, are, unfortunately, printed in small, dense type, and, consequently, are often hard and difficult to read, especially for older people. And on this account very many young people give their preference to lighter — and sometimes unwholesome — reading, because the good books, which would enable them to form true ideas of life and the things of God, are printed so unattractively that they soon become uninteresting and irksome to read.

The Author conceived the idea of departing somewhat from the usual style of religious books in general, and has had this book printed in such

a way as to make it, as far as possible, attractive to the young, and easy to read for those of riper years.

It is sent forth with the hope that it may also be found useful for seasons of retirement as well as for general reading ; and if it should, as we hope it may, fall into the hands of the unconverted, we trust that they will find it interesting enough to read, and that it may, through the mercy of God, lead to their salvation.

SAMUEL STEVENSON.

October, 1903.

Preface to the Second Edition.

WITH humble thanks the Author wishes to acknowledge the goodness of God for His blessing on the First Edition, and he cordially thanks the many readers who have written letters of congratulation regarding the book.

But the spiritual blessing which many have received far outweighs every other consideration, and has been a great encouragement in the labour of love expended on its production.

The Second Edition has been revised and enlarged, and is sent forth with the prayer that God's richest blessing may continue to attend its mission and rest upon the reader.

SAMUEL STEVENSON.

June, 1904.

Radcliffe-on-Trent,
Nottingham.

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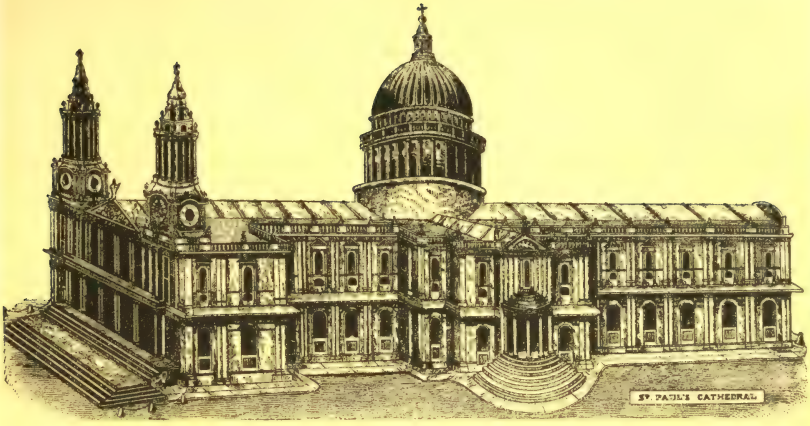


How to Pray.

THE possibilities of Prayer, who can tell!

The power of Prayer, who can resist!

Prayer moves the arm that moves the world.

Prayer is the Christian's Almighty Weapon.

"The Lord is with you, while ye be with Him; and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you."

2 *Chron. xv.* 2.

No time can ever be lost or better spent than in seeking to learn and understand about the precious Ministry of Prayer. Such knowledge will be a priceless treasure to all who value it enough to seek until they find.

The value of knowing how to pray aright and acceptably and the excellency of the knowledge that will enable us so to pray that we may receive prompt and definite answers to our prayers is a blessing we may covet to obtain, and

the realisation of it will make everything else, in comparison, insignificant.

THE best way to come to God in prayer is to come just as we are; acknowledging our true condition, and humbly seeking His mercy and the pardon of our sins.

WE cannot use more appropriate words than those of the beautiful hymn :

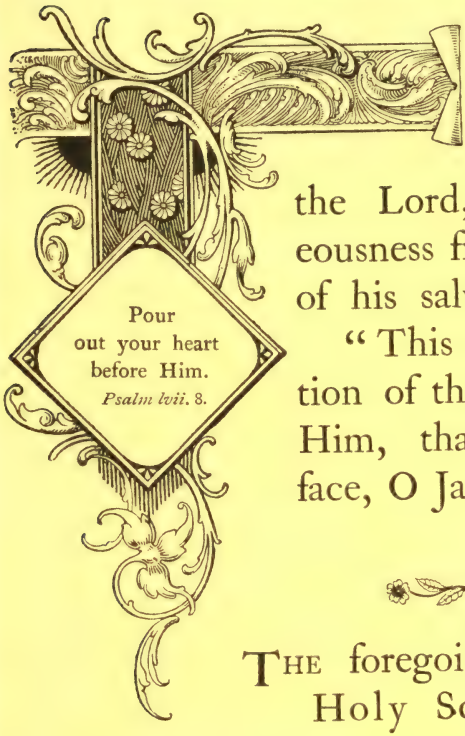
Just as I am, without one plea,
But that Thy Blood was shed for me,
And that Thou bidd'st me come
to Thee,
O Lamb of God, I come.

"I will wash mine hands in innocency: so will I compass Thine Altar, O Lord." *Psalm xxvi.* 6.

"Blessed are the pure in heart: for they shall see God." *Matt. v.* 8.

"Who shall ascend into the hill of the Lord? or who shall stand in His Holy place?

"He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

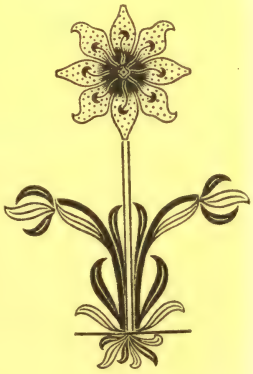


"He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

"This is the generation of them that seek Him, that seek Thy face, O Jacob."

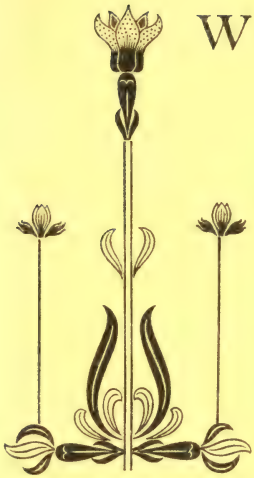
Psalm xxiv. 3-6.

THE foregoing words of Holy Scripture are worthy of our consideration with regard to prayer. Their teaching implies that we must be in a right condition when we pray to God; otherwise we may fall into the



error, so common in the present day, of presuming upon the mercy and promises of God and seeking to touch holy things with unholy hands.

If God delays to answer our prayers and seems to shut His ears to our cry, we may safely take our place before Him in humility, seeking by His grace to examine ourselves in His sight, if there be any wicked way in us.



WE may be sincere in asking God to bless us. But if there is Self-life—Love of Ease—Subtle Forms of Pride—Neglect—Unwatchfulness—Hardness—Independence—Unwillingness to be taught; and, worse than all, Spiritual Pride—can we wonder that God keeps us waiting for an answer to our prayers!

GOD has often to hold us tightly in the corner, until we see the

ugly spots in our daily life and character.

The self-seeking, neglectful or complacent spirit, that cannot bear to be told, rebuked or corrected; sharp tempers, or the sulky silence which is even worse, are things God must deal with and which will hinder Him from answering prayer and making our lives a blessing to others.

IF we are sincere God always accepts our surrender, but, we should remember, He always proves it; and if, when He allows it

to be proved, we rebel against the individual or circumstance that we think causes the trial, God may, instead, allow us to go our own way until we are willing that He should do His work of purifying—testing and proving our surrender.

Hence it is, the trial often remains or is repeated until we are proof against the weakness and failure in our lives, and we are enabled to live in the place where God can manifest His grace and power through us, and until He can see His face reflected in our obedience and surrender.

God's Word abounds with blessings to those who obey; but many seem to pay no heed to the "ifs" in the Word of God, and the conditions upon which God has promised to bless His people.

The lives of those who desire to live a life of prayer must be offered up on the altar of sacrifice.

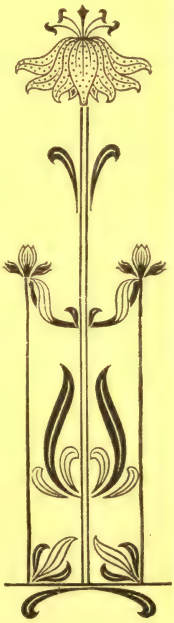
Every thought—every desire—all our words and actions must be judged and purified by the Refiner's Fire, that we may offer acceptably the Sacrifice of Prayer.

THIS is an Age of Idealism, and its influence upon Christians is most subtle.

One of the reasons why many Christians find so little time for prayer is because they allow themselves to live in a miserable and deceived state.

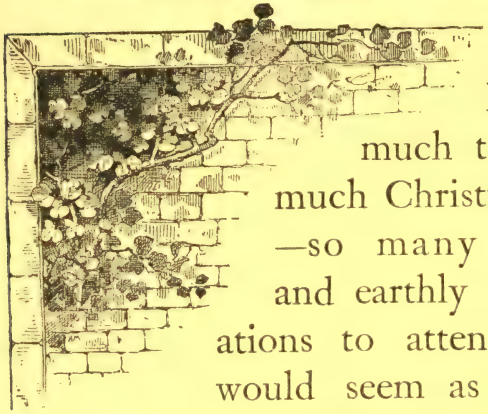
It is quite true that they have high ideals and purposes in their minds, but, nevertheless, they have a false experience. Their love to God is defective.

They consecrate themselves afresh again and again, wishing and praying all the time for something better in their lives; but they go on



year after year just the same, mourning over the failure that marks their life, and continually reproaching themselves on account of their apathy and indolence ; but, unfortunately, it ends there.

It seems to them that they desire with all their hearts to "pray without ceasing," and to be made a blessing to others ; but they have never learned to let God judge them—to stand and wait before the Lord, and give time to the Holy Spirit to work in them the truths of the Word of God in their daily life.



They have so much to do—so much Christian work—so many friends and earthly considerations to attend to, it would seem as if their time was too precious to spend in waiting before the Lord, considering His Word, and humbling themselves before God.

SENTIMENTAL Consecration resulting in a false experience is the cause of much that we have to grieve over in these days of privilege and opportunity.

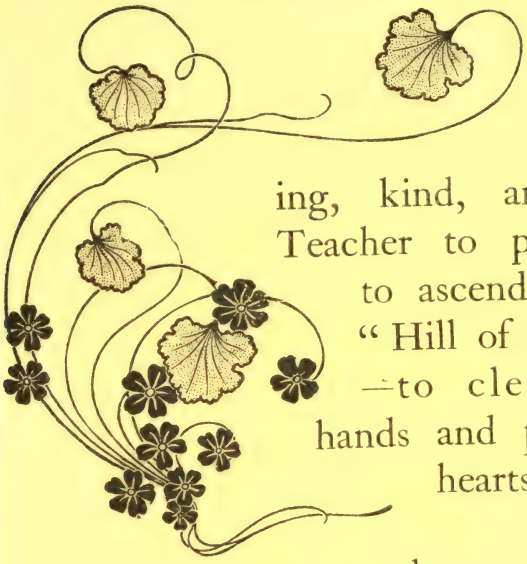
People have time for everything but God, and

His Holy Word, and yet they want all God's blessings, but they are not prepared to suffer or deny themselves.

Many are anxious to work and be "to the front," but they cannot allow God to take them behind the scene.

They cannot wait or be still.

BUT all who desire to enter the School of Prayer must also enter the School of Discipline.



Let us trust our ever-loving, kind, and gentle Teacher to prepare us to ascend into the "Hill of the Lord" —to cleanse our hands and purify our hearts.

Once more, let us remember, "Blessed are the pure in heart: for they shall see God."

Matt. v. 8.

Gerhardt's Hymn.

EXTENDED on a cursed tree,
Besmeared with dust, and sweat, and blood,
See there, the King of Glory, see !
Sinks and expires the Son of God !

Who, who, my Saviour, this hath done ?
Who could Thy sacred body wound ?
No guilt Thy spotless heart has known,
No guile hath in Thy lips been found.

I, I alone, have done the deed !
'Tis I Thy sacred flesh have torn ;
My sins have caused Thee, Lord, to bleed,
Pointed the nail, and fixed the thorn.

The burden, for me to sustain
Too great, on Thee, my Lord, was laid ;
To heal me, Thou hast borne my pain ;
To bless me, Thou a curse wast made.

In the devouring lion's teeth,
Torn, and forsaken of all, I lay ;
Thou sprang'st into the jaws of death,
From death to save the helpless prey.

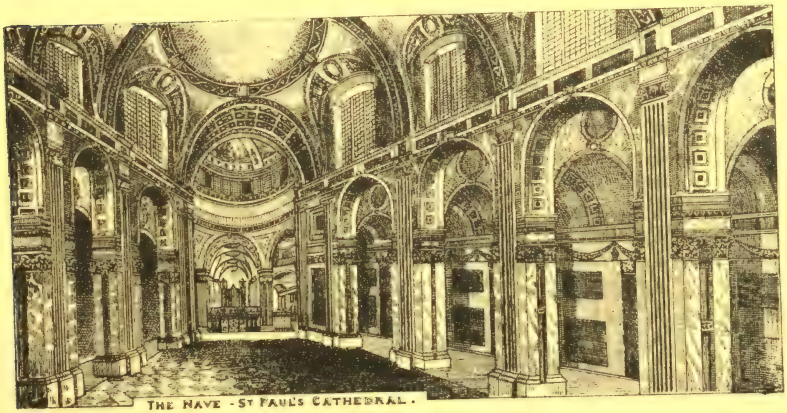
My Saviour, how shall I proclaim?
How pay the mighty debt I owe?
Let all I have, and all I am,
Ceaseless to all Thy glory show.

Too much to Thee I cannot give;
Too much I cannot do for Thee;
Let all Thy love, and all Thy grief,
Graven on my heart for ever be.

The meek, the still, the lowly mind,
O may I learn from Thee, my God,
And love, with softest pity joined,
For those that trample on Thy Blood!

Still let Thy tears, Thy groans, Thy sighs,
O'erflow my eyes, and heave my breast,
Till loose from flesh and earth I rise,
And ever in Thy bosom rest.

Paul Gerhardt.



THE NAVE - ST PAUL'S CATHEDRAL.

Prayer of Fénelon.

O Lord, I know not what I should ask of Thee. Thou only knowest what I want, and Thou lovest me, better than I can love myself.

O Lord! give to me, Thy child, what is proper, whatsoever it be.

I dare not ask either crosses or comforts. I only present myself to Thee. I open my heart to Thee. Behold my want which I myself am ignorant of.

Behold, and do according to Thy mercy.

Smite or heal; depress me, or raise me up.

I adore all Thy purposes without knowing them.

I am silent.

I offer myself in sacrifice.

I abandon myself to Thee.

I have no more any desire but to accomplish Thy will. Lord, teach me how to pray. Dwell Thou, Thyself, within me, by Thy Holy Spirit. Amen.

"Lord, Thou hast heard the desire of the humble: Thou wilt prepare their heart, Thou wilt cause Thine ear to hear."

Psalm x. 17.

COME, ignorant and foolish ones, who believe yourselves incapable of prayer; it is you who are most fitted for it. Come all without exception; Jesus Christ calls you all.

Madame Guyon.

ALL prayer will secure us constant victory. Stand firm, and Satan cannot harm you. He is a chained enemy.

Rev. John Smith.

YOU are never in greater danger than when there is the form without the power.

Rev. William Bramwell.

IF God opens doors, who shall shut them? If God makes thee a blessing, who shall hinder?

Pastor Stockmayer.

Prayer of Lancelot Andrews.

FATHER, the Creator;
Son, the Redeemer;
Spirit, the Regenerator;
Destroy not me, whom
Thou hast created,
Redeemed, regenerated;
Remember not, Lord, my sins,
Deal not, O Lord, deal not with me
after my sins, neither re-
ward me according to mine
iniquities; but after Thy
great pity deal with me,
and according to the mul-
titude of Thy mercies.

ALL my failings, shortcomings,
Falls, offences,
Trespasses, transgressions,
Ignorances, iniquities,

Unrighteousnesses, pollutions,
Be gracious unto,
Remit, pardon, forgive,
Be merciful unto,
Pass by, impute not,
Remember not, blot out,
Wash away, cleanse.

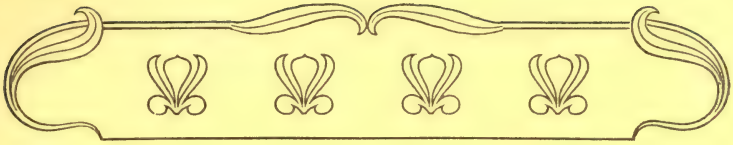
REMOVE from me all iniquity and profanity,
Superstition and hypocrisy,
From the worship of men,
From rash oath and curse,
From neglect or indecency of worship,
From haughtiness and recklessness,
From strife and wrath,
From passion and corruption,
From indolence and fraud,
From lying and deceit,
From every evil notion,
From every impure thought,

From every base desire,
From every unseemly thought.

DELIVER me,
From Thine anger,
From everlasting damnation,
From all the terrors of the world to come,
From the wrathful countenance of the Judge,
From being placed on the left hand,
From the hearing of that dread and terrible word,
"Depart from me,"
From being cast into outer darkness,
From the fire and brimstone, where the smoke of their torment ascendeth up for ever and ever,
Deliver me, O Lord;

Have mercy upon me,
Deliver me,
From spiritual evils,
From blindness and hardness of heart which leads to impenitence,
From being past feeling after sin,
From wantonness and from stubbornness,
From a seared conscience,
From a reprobate mind,
From contempt of Thy threatenings.

DELIVER me from all evil,
From men of corrupt mind,
From every stumbling-block,
From a deceitful tongue,
From perverse lips,
From all enemies, visible and invisible,
From vices and sins,
From lusts and temptations,
From the spirit of fornication,



From the desire of vain-glory,
From anger and ill-will,
From all defilement of flesh and spirit,
From polluted thoughts,
From blindness of heart.

HEAR me in my prayers and vows,
My straits and perils,
My infirmities and necessities,
My temptations and tribulations,
Restrain headstrong passion,
Give the virtue of abstinence,
Drive away the spirit of fornication,
Give the love of chastity,
Extinguish love of the world,
Give me poverty of spirit,
Quicken in me the spirit of gentleness,

Deepen my hatred of sin,
Increase my spiritual joy,
Repel boastfulness of mind,
Bestow compunction of heart.

PUT not Thy servant away in anger,
Nor turn away Thy face,
Nor shut Thine ear,
Nor forsake me,
Nor leave me for ever,
Nor despise me,
Nor be silent,
Nor stand afar off,
Nor cast me off,
Nor utterly take Thy lovingkindness from me,
Nor suffer Thy faithfulness to fail,
Nor rebuke me in Thine anger,
Nor chasten me in Thy hot displeasure,

Nor cast me away from Thy
presence,
Nor take Thy Holy Spirit
from me.

SAVE me, O Lord, and deliver
me,
On the bed of sickness,
In the hour of death,
In the day of judgment,
In that dread and awful day,
Rescue me, Lord, and save me.

Lancelot Andrews.

LORD, let no pride or self-seeking —no covetousness or revenge—no impure mixture or unhandsome purposes—no little ends and low imaginations, pollute my spirit, and unhallow any of my words and actions; but let my body be a servant of my spirit, and both body and spirit servants of Jesus; that doing all things for Thy glory here, I may be partaker of Thy glory hereafter; through Jesus Christ our Lord.

Jeremy Taylor.

For seventeen years I have never awakened out of sleep, in sickness or in health, by night or by day, without my first waking thoughts being, "How shall I please my Lord?"

Mrs. Elizabeth Fry.

Prayer of an Ancient Monk.

FROM the desire of being **esteemed,**
From the desire of being **loved,**
From the desire to be **sought,**
Deliver me, Jesus.

FROM the desire to be **admired,**
From the desire of **praise,**
From the desire of **preference,**
From the desire of **influence,**
From the desire of **approval,**
From the desire of **authority,**
Deliver me, Jesus.

FROM the fear of **humiliation,**
From the fear of being **despised,**
From the fear of **repulse,**
From the fear of **calumny,**
From the fear of **oblivion,**
From the fear of **ridicule,**
From the fear of **injury,**
From the fear of **suspicion,**

Deliver me, Jesus.

THAT others may be loved more than myself,
That others may be more highly esteemed,
That others may grow and increase in honour and I decrease.

Jesus, grant me to desire it.

THAT others may be employed and I set aside,

That others may attract the praise and I be forgotten,

That others may be preferred in all,

Jesus, grant me to desire it.

GRANT me the utmost holiness of which I am capable, then let others be holier than myself.

Jesus, grant me to desire it.

I REST on Christ for the pardon of my past sins, for the destruction of the body of sin, and for God as my portion.

John Smith.

BE ready to yield with joy to every correction of the Spirit of God.

John Fletcher.

WHEN God is so thoroughly Master of us that nothing resists Him: then our heart is truly His Kingdom.

Madam Guyon.

TEMPTATIONS and trials come upon us in God's time, and not at the devil's pleasure.

Pastor Stockmayer.

NONE can believe how powerful prayer is, and what it is able to effect, but those who have learnt it by experience.

Martin Luther.

THE devil will suffer us, nay, if it were possible he would help us, to put away every sin **but one**, if he were sure we would keep **that one**.

Rev. Thomas Adam.

. . Prayer . . and Retirement.

WHAT need there is in these days of rush and hurry for the children of God to retire to the secret place of prayer and meditate upon eternal things !

THE soul cannot possibly prosper without much

secret prayer and intercourse with its God.

IN the closet we may by faith and prayer draw from the Fountain of Love that spiritual strength and heavenly grace which alone can enable us to walk with God acceptably, so that He may make use of us for His honour and glory.

HOW many in the present day are busy with their worldly engagements! And, alas! with supposed

work for God, so much so, that no time is left for retirement and converse with God.

BUT let no one suppose that much work, however good, will compensate for time lost in secret prayer and meditation.

The work will be sure to be done in the flesh, and will consequently come undone, and be a labour in vain ; and if so, at the judgment bar, when all our work will be tried by fire,

it will be burned up as "wood, hay, and stubble."

"EVERY man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

1 *Cor. iii.* 13.

TRUE work for God, in the power of the Holy Spirit, cannot come undone or be unfruitful;

but will stand and be among the gold that cannot be destroyed, not even by fire.

IF we attempt to teach others above our experience, or try to give out what we have heard or read, before it is witnessed to in our life by the Holy Spirit, we shall be likely to hinder others rather than help them, and we ourselves shall suffer spiritual loss.

This is nearly always so when we have too much

to do, or if we neglect to wait upon God.

How many are filled with work! Doing, doing, doing!

They have no time for rest, and are seldom seen to retire for holy converse with God; and, in consequence, they become stale and dry, and the work they do lacks freshness and spiritual quickening, and

hence the people who come for bread get a stone, while dry, barren formality is everywhere seen, instead of fresh, vigorous life.

OVERDOING in God's service never pleases Him. The body is taxed beyond human endurance, and hence it becomes easy for disease to fasten upon the overwrought system ; and we have often noticed in such cases that prayer for recovery has been unavailing until the

Christian worker has learned that God's laws must be obeyed, and proper care taken of the body.

LET us see to it then that we make time for retirement with God, away from the busy throng, and that we wait upon Him who has promised in His Holy Word:

"They that wait upon the Lord shall renew (or change) their strength."

LET us never imagine that we are wasting time when we truly wait upon the Lord.

THE worldlings give plenty of time to their pursuits and pleasures.

How busy they are! All thinking of to-morrow and preparing for the future.

But how mistaken they are!

The only way to make sure of the future is to make sure of God and eternal things *to-day;* because we may not live to see to-morrow.

He who ruleth over all has assigned a limit we cannot pass: "Our days are swifter than a weaver's shuttle."

"The flower flourisheth in the morning, and in the evening it withereth away."

WE are all travelling to eternity ! Let us ponder the path of our feet, and seek so to "number our days, that we may apply our hearts unto wisdom."

None of us know how soon we may be called upon to render our account.

It is, therefore, very necessary to keep in mind that a never-ending eternity awaits us ; and that after death comes the judgment. For we must all stand before

the Righteous Judge to be judged according to our works.

How sin blinds the mind of those who believe not!

They flatter themselves that all will be well at the last, although they follow still the corrupt desires of their hearts, which are in direct opposition to God and His Word.

The subtlety of the human heart seeks to evade

the voice of warning, and goes on with shocking indifference concerning eternal things; and the teeming multitudes around us seem to be trampling under their feet the mercy of God, and rejecting the Saviour who shed His Blood for a world of dying sinners.

THE shortness and uncertainty of life is continually forcing itself upon us, and we need to heed the

voice that warns us to be ready, for we are told—"In such an hour as ye think not, the Son of Man cometh."

Matt. xxiv. 44.

JESUS, my King, my Lord, and God, Thou hast died for me! and delivered me from the wrath to come! Thou hast shed Thy precious Blood that I might be saved from eternal hell.

Oh, Thou adorable Son of God, my Saviour!

Take me and thoroughly purify and cleanse my heart, and make me pure in Thy sight.

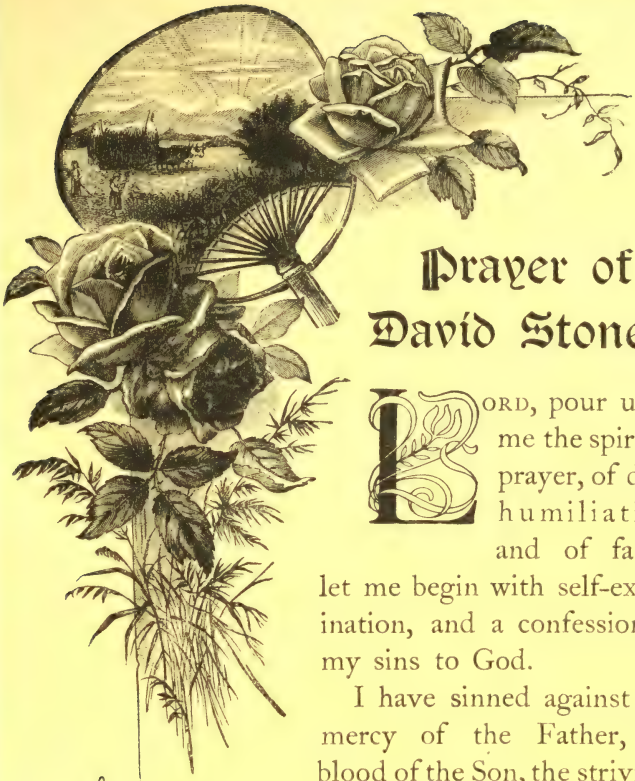
I YIELD myself absolutely unto Thee, spirit, soul, and body, all I have and all I am and all I hope to be. Seal me for Thine own, and write Thy forgiveness upon my heart, and give to me the witness of Thy forgiving love.

I BESEECH Thee to quicken my drowsy senses!

Deliver me from the fatal lethargy of unbelief, captivate my heart by Thy sweet constraining and Redeeming Love.

My blessed Redeemer !

Sit upon my heart as a Refiner's fire, and as a Purifier of silver, that the dross of corruption may be purged away, and my soul prepared for the hour of death and Thine everlasting kingdom.



Prayer of David Stoner.

LORD, pour upon me the spirit of prayer, of deep humiliation, and of faith; let me begin with self-examination, and a confession of my sins to God.

I have sinned against the mercy of the Father, the blood of the Son, the strivings of the Spirit, the remonstrances of my own conscience, the convictions of my own mind.

I have sinned against Thee, O my God, against my own body and soul, against my fellow creatures, against the law, and against the Gospel, against light and knowledge.

I have sinned in action, in thought, in word, in motive, in desire. I would mourn before the Lord. I would mourn

that I mourn so little. I would repent of my repentance.

O my Lord! whatever Thou givest or withholdest besides, give me a "broken and contrite heart!" Give me true repentance, and help me to loathe myself on account of my sins! Help me to "repent as in dust and ashes!" I am the worst of sinners.

All these sins I have committed, notwithstanding the obligations under which I have been laid, the favours with which I have been blessed, the vows that I have made, the covenants into which I have entered, the manifestations of love that I have had, and the answers to prayer that I have often received!

Lord, be merciful to me a sinner!

Whither can I go? To the Saviour! Christ has died—He has died for me! He assumed our nature; was born in a stable, and laid in a manger; and He rested His infant head on hay,

His dying head on thorns: His cradle was the manger, and the Cross His deathbed. Three and thirty years of suffering and pain did He endure for me—for my sins! I come to the door of mercy. I am a sinner; but here is the Blood! This Blood is mine; this Saviour is mine. I look to Him. I see Him weeping, bleeding, dying for me. Here is love!

Love so amazing, so divine,
Demands my soul, my life, my all!

Lord, take all! my body, soul, time, family, property, my all! Do with me what Thou wilt, put me where Thou wilt, use me as Thou wilt: only let Thy name be glorified, and let my soul be filled with love. I am Thine, and Thou

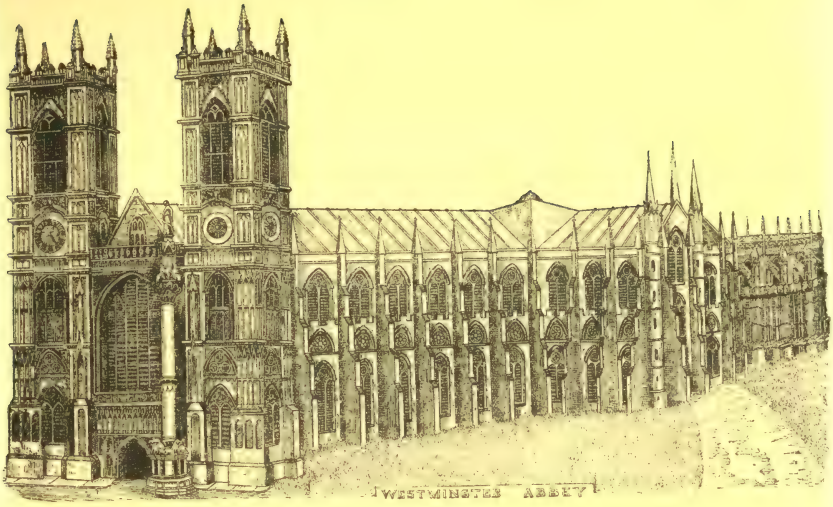
art mine. What can I want beside? Glory be to God! I roll all my sins on Jesus, and take Him as my "wisdom, righteousness, sanctification, and redemption."

I praise Him for my parents, senses, food, raiment, habitation, family mercies, bodily and spiritual mercies; for the deliverances He has wrought out, the promises He has made, the answers to prayer, the blessings He has bestowed, the grace He has given; for the mercies of the past and present.

I want a clean heart, a right spirit, a stayed mind, to feel all peace, all calm, all love.

Come, Lord Jesus, come quickly!

David Stoner.



Resisted Prayer.

"JUDGE me, O Lord; Examine me, O Lord, and prove me;

"Try my reins and my heart.

"For Thy loving-kindness is before mine eyes." *Psalm xxvi.* 1, 3.

"Thou hast set our iniquities before Thee,
"Our secret sins in the light of Thy countenance."

Psalm xc. 8.

ENABLE me to realize as I should the solemn truth that Thou, O Lord, art "a discerner of the thoughts and intents of the heart.

"Neither is there any creature that is not manifest in His sight: but all things are naked

and opened unto the eyes of Him with whom we have to do."

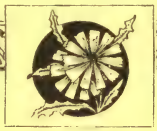
Heb. iv. 12-13.

SHOW me my heart, and give me that experience
That hath no confidence in the flesh,
That seeketh not her own,
That beareth all things,
That suffereth long and is kind,
That envieth not,

Is not puffed up,
Is not easily provoked,
Thinketh no evil,
Hopeth all things,
Endureth all things.

"Withhold not Thou Thy tender mercies from me, O Lord: let Thy loving-kindness and Thy truth continually preserve me." *Psalm xl.* 11.

Reign over me, Lord Jesus,
Rule over everything,
And make me always loyal
To Thee, my Lord and King.



FIERCE, subtle and conflicting temptations will often assail one who is seeking to live very near to God and to maintain a life of prevailing prayer.

But let no one suppose that this is always an indication of sin in the heart, or of having lost ground spiritually.

THE devil knows only too well that his kingdom is in danger

when one has obtained a praying heart, and knows how to use the weapon of almighty prayer.

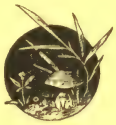
"Come, my soul, thy suit prepare;
Jesus loves to answer prayer;
He, Himself has bid thee pray,
Therefore will not say thee nay.
Thou art coming to a King,
Large petitions with thee bring;
For His grace and power are such,
None can ever ask too much."

TEMPTATION coming with terrible force at such times is a result

of spiritual conflict and emanates from the accuser of the brethren.

Therefore, let such "count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

James i. 2–4.



MANY good men and women have found that when once they have determined really and truly to seek God in earnest prayer, it has often happened that the body has been unable to make any sustained effort.

A kind of lifeless, indolent apathy and dullness seizes them, making it seem utterly useless to pray—and

consequently many dear children of God, not recognizing this to be a device of the devil to make them stop praying, have been perplexed and so harassed that they have ceased to make any further effort, and so lapsed into the old condition.

They do not perceive that it is the enemy of their souls seeking to baffle, deceive and

hinder them from getting what would, if persevered in, prove the greatest help in their spiritual advancement.

When we find distraction in private prayer we are often called upon to fight and wrestle, in order to obtain a mind stayed upon God. And sometimes, when it is suggested that we should do something else, read, etc., we ought resolutely to persevere in the path of duty ; and when we conquer, through Christ, those seasons are often most profitable.

William Bramwell.

WHEN prayer is resisted by the devil, we may be sure it is right to continue our devotions. We shall surely prevail if we only keep on.

"The righteous cry, and the Lord heareth." *Psalm xxxiv.* 17.

PERSISTENT, steady, dogged, believing prayer may be necessary before an answer comes; but the answer will surely come if we waver not.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

Matt. vii. 7, 8.

THE soul can usually soon ascertain how matters stand, when in

doubt and assailed by subtle temptations, as to whether or not the conscience is void of offence toward God.

The devil will often tempt us to think that we have sinned and grieved God, or in some way lost ground, otherwise God would have heard and answered us sooner; but a careful examination of the heart will soon determine whether any sin has been

committed, or anything allowed to come between the soul and God; and if it is found that nothing is wrong, and the soul is still going on with God—clear in the pardon of sin—the witness of the Spirit—and wholly yielded to the Lord in absolute surrender, then we may surely know it is only a subtle temptation of the devil to hinder

our supplications; and therefore we may be sure it is right to hold on by faith in earnest, believing prayer until the answer comes.

SOME good Christians in this experience stop praying when these times of temptation overtake them, supposing that something is wrong with them, and they begin at once to doubt and fear.

They wonder why they cannot pray—why they feel so hard—why they have no desire to remain at prayer—why they seem to be absolutely without any feeling—why there seems to be such resistance and darkness!

Truly it might be said at times, "The heavens are as brass."

BUT let not the soul in such a case be disturbed or alarmed.

The devil is at the bottom of it.

He fears most of all the Christian who perseveres in prayer, and will, if possible, overthrow and defeat the purpose of those who pray and prevail with God.

MIGHTY resistance—deceptive suggestions—delusive impressions—attractive, alluring excuses—plausible reasonings—convincing arguments, and

every subtle art will be tried to make the Christian succumb and give up prayer.

The door bell will ring and some one will call —business will crowd in upon us—family cares will be too pressing, or some snare will be laid to entrap us and keep us from our knees.

But when these things come, as they surely will, let us say with Paul, "None of these things move me."

Whatever comes—however we may feel—no matter how dark or hard—let us pray and keep on praying till the answer comes.

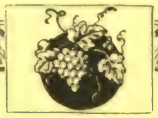
Let us be among that number who continue "steadfast unto the end"—"watching unto prayer"—"praying in the Holy Ghost"—counting Him "faithful that promised"—"praying always with all prayer and

supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Eph. vi. 18.

PRAYING *always*—at all times, and on every occasion, in the midst of all employments, inwardly *praying without ceasing*. By the Spirit—through the influence of the Holy Spirit. *With all prayer*—with all sort of prayer, public, private, mental, vocal. Some are careful in respect of one kind of prayer, and negligent in others. If we would have the petitions we

ask, let us use all. Some there are who use only mental prayer or ejaculations, and think they are in a state of grace, and use a way of worship far superior to any other: but such only fancy themselves to be above what is really above them; it requiring far more grace to be enabled to pour out a fervent and continued prayer than to offer up mental aspirations. *And Supplications* — Repeating and urging our prayer, as Christ did in the garden. *And Watching* — Inwardly attending on God, to know His will, to gain power to do it, and to attain to the blessings we desire. *With all Perseverance* — Continuing to the end in this holy exercise.



And Supplication for all Saints—Wrestling in fervent, continual intercession for others, especially for the faithful, that they may do the will of God, and be steadfast unto the end. Perhaps we receive few answers to prayer, because we do not intercede enough for others.

John Wesley.

My soul, wait thou only upon God; for my expectation is from Him.

Psalm lxii. 5.

Supplication.

"QUICKEN Thou me according to Thy Word."

"Order my steps in Thy Word: and let not any iniquity have dominion over me."

Psalm cxix. 25, 133.

INCREASE my desires after God and a Holy Life.

Set me apart for Thyself! "Create in me a clean heart, O God; and renew a right spirit within me." *Psalm li.* 10.

Give me, I beseech Thee, "a humble, lowly, contrite heart!"

OPEN my spiritual eyes and search me by Thy Holy Spirit.

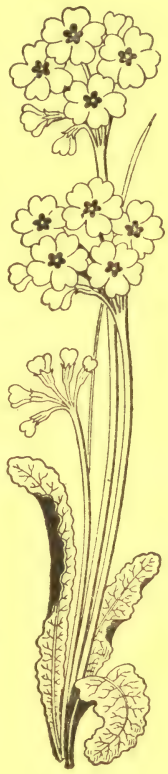
Help me to take Thy yoke upon me and learn of Thee.

Make me to understand the dreadfulness of sin, and how hateful it is to Thee, my God.

Take away all hardness and make my heart tender.

Make it "pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy."

James iii. 17.



ENABLE me to hate sin with a perfect hatred.

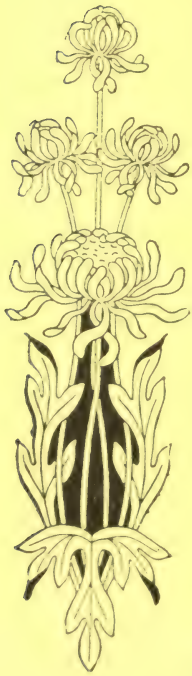
Cause me to fear to sin, and help me to shun and turn away from it.

Give me power to resist all evil and wrong-doing in every shape and form.

Quicken my Conscience till it feels
The loathsomeness of sin.

MAY Thy Holy Spirit strive with me continually, and if I should fall into sin, I beseech Thee give me no rest night or day; bring me back in deep contrition of heart and sincere repentance.

[By the way, the word contrition means: Broken down with grief, penitent, humble, sorrowful, deep sorrow for sin, remorse, penitence.]



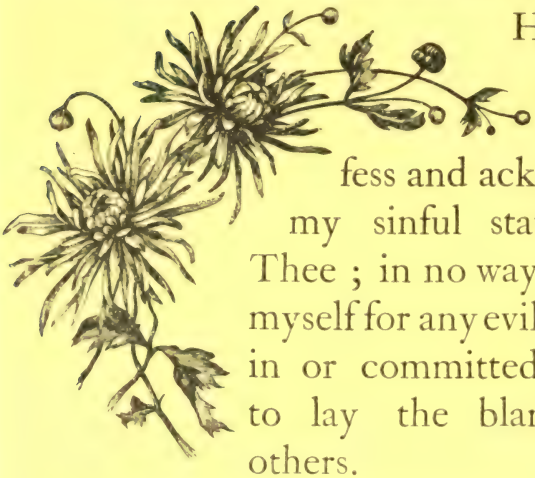
HELP me to see and feel my own unworthiness, my depraved nature, my stubborn and desperately wicked heart.

Help me to abhor myself because of it, and to feel increasingly my need

of God's mercy and what it cost the Son of God to shed His Blood for me and to atone for my guilt and sin.

SHOW me all the forms of pride, of anger, of envy, of lust, of evil desire, of deceit, of lying, of jealousy, of hypocrisy, of guile, and all evils connected therewith; and save me from them all.

HELP me to confess each sin, evil desire or evil in any form, as it is shown to me by Thy Holy Spirit.



Help me willingly to confess and acknowledge my sinful state before Thee; in no way excusing myself for any evil indulged in or committed, neither to lay the blame upon others.

LET my repentance be deep and real, thoroughly conscientious on every point.

Help me to burn every bridge behind me, that I may no more grieve Thee by repeating the sins which so easily beset me.

I do beseech Thee to make it difficult for me to sin; make the thought of it intensely horrible

and hateful; enable me to hate it with a perfect hatred; to turn from it as I would from a deadly viper.

Help me not only to loathe it, but to fear and watch against it.

"I WANT a principle within
Of jealous, godly fear,
A sensibility of sin,
A pain to feel it near;
I want the first approach to feel
Of pride, or fond desire,
To catch the wandering of my will,
And quench the kindling fire.

That I from Thee no more may part,
No more Thy goodness grieve,
The filial awe, the fleshly heart,
The tender conscience give.
Quick as the apple of an eye,
O God, my conscience make!
Awake my soul when sin is nigh,
And keep it still awake."

HELP me to see in Thy Blood a full and complete cleansing for and from every sin and defilement of flesh and spirit.

Help me to thank Thee for Thy Blood, to value it more and

more every day, and to keep it ever before me.

Help me to trust in its Redeeming Power against every other power.

His Blood can make the foulest clean,
His Blood avails for me !

GIVE me a thankful heart for all Thy blessings :

For God—for Christ—His death—His life—His Blood and His Holy Word :

For my sins forgiven—for my life and health—reason and sight—food and raiment—air and water—waking and sleeping—parents and friends—rest and home.

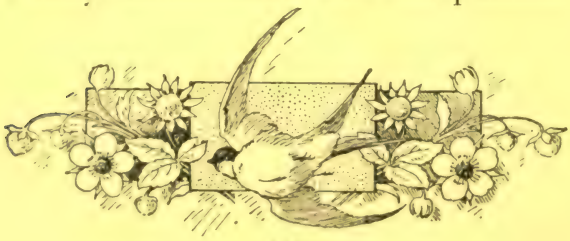
INCREASE, I beseech Thee, all my desires after God.

Help me to thank Thee continually for these holy desires, and earnestly to desire and ask for more. Enlarge my heart and make more room in me for Thyself.

Give me a praying heart, a deeper love for prayer, an increased love —daily, hourly—for Thy Holy Word.

Help me to understand it.

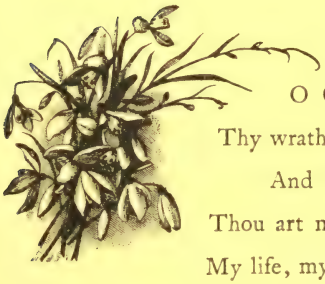
Open my understanding, that I may understand the Scriptures.



HELP me to learn the secret of walking with Thee, as Enoch did; pleasing Thee in every detail of my life, delighting in Thy will with a single eye.

And may I ever seek to follow Thee, and live every moment to Thy praise and for Thy honour and glory, through Jesus Christ and for His Sake.

Amen.



O CHRIST, I am Thy sin, Thy curse,
Thy wrath of God, Thy hell;
And contrariwise—
Thou art my righteousness, my blessing,
My life, my grace of God, my heaven.

Martin Luther.

A Praying Heart.

THE Rev. Chas. G. Finney wrote:

"I am convinced that nothing in the whole Christian religion is so difficult and so rarely attained as *a praying heart.*

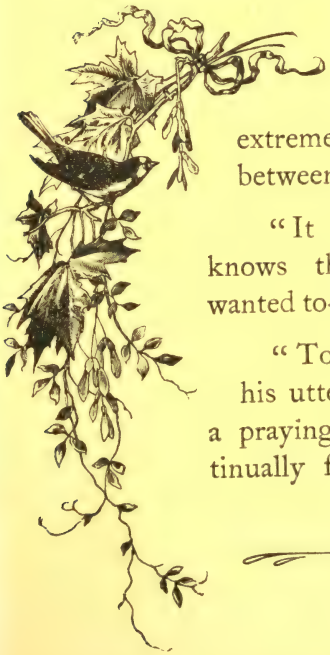
"Without this you are weak as weakness itself. *With it you are irresistible.*

"*Carelessness* is perhaps the chief reason why there are so few praying hearts.

"Every other science calls for time and diligent study before there is '*certainty grounded on*

demonstration'; but in the ministry of prayer, those who are most ignorant often consider themselves most proficient.

"When such begin to face the fact that *the prayer of faith is always answered*, they find out how little they know, and give up in despair.



"So Satan, by these extremes and all that comes between, will hinder intercession.

"It is his business, for he knows that this is the weapon wanted to-day to destroy his power.

"To conquer him here means his utter defeat, for all who get a praying heart get answers continually from God."

Consider!

To shuffle over religious duties with a loose and heedless spirit will cost no great pains; but to set thyself before the Lord, and tie up thy loose and vain thoughts to a constant and serious attendance upon Him, —this will cost thee something.

To attain a facility and dexterity of language in prayer, and put thy meaning into apt and decent expressions is easy; but to get thy heart broken

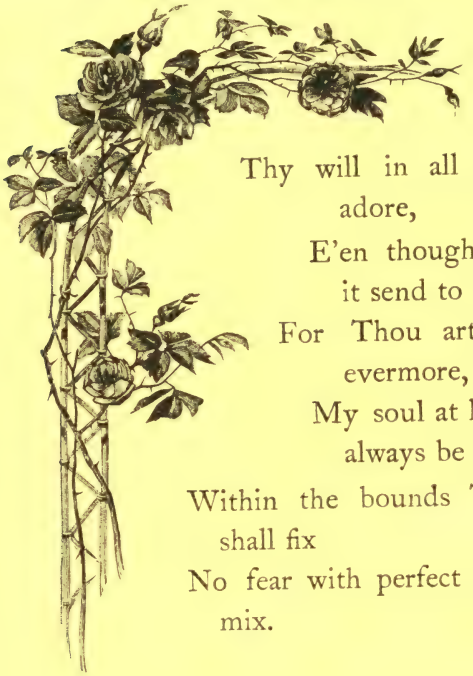
for sin whilst thou art confessing it; melted with free grace whilst thou art blessing God for it; to be really ashamed and humbled through the apprehensions of God's infinite holiness, and to keep thy heart in this frame continually, will surely cost thee some groans and travailing pain of soul.

Rev. John Flavel.

The Will of God.

DEEP in the embracing of Thy will
Is found the only safe retreat,
For all who would Thy plans fulfil,
And keep Thy peace and power complete.
My soul bows down, my Lord, to Thee,
Trusting for all, from fear I'm free.

Since in Thy hands my all I place,
How can the world my lot disturb ?
No second cause have I to face,
For Thou all hostile powers canst curb.
Thy perfect wisdom knows the best,
And trusting Thee I've perfect rest.



Thy will in all things I adore,
E'en though a cross it send to me,
For Thou art faithful evermore,
My soul at home can always be ;
Within the bounds Thy love shall fix
No fear with perfect peace can mix.

Content Thy simple tool to be,
Almighty Force with me can play ;
To fight against all sin for Thee,
Use me as seems Thee good each day ;
O precious Master, I am Thine,
My only will the Will Divine.

Watch!

CONTINUE steadily to watch and pray.

Watch over your tempers, that they may be under the government of peace.

Watch over your thoughts, that they may be exercised on good and profitable subjects.

Watch over your desires, that you may wish only for those things that are pleasing to God.

Watch over your words, that "no corrupt communication may proceed out of your mouth."

Watch over your actions, that they may be all according to God's holy law.

Watch against the temptations of Satan, that he may not lead you astray.

Watch against evil company: thousands have been ruined by light and frothy companions.

Watch against "the lust of the flesh, the lust of the eyes, and the pride of life."

Watch for opportunities of doing good and getting good.

Watch that you may pray, and pray that you may watch.

By prayer you get grace, and by watching you keep what you have gained.

David Stoner.

Questions.

Do you frequently and diligently read and meditate upon the Word of God?

Are you diligent in attending to your duty as parents in reading the Scriptures and daily conducting family worship in the home?

Do you cultivate the practice of private retirement and encourage yourself in patiently waiting upon the Lord in prayer and meditation?

Do you practise and cherish a forgiving spirit? and do you live and "walk in love as Christ also hath loved us"?

ARE you in the practice of avoiding and discouraging tale-bearing and gossip? and are you strictly careful of the reputation of others, not to take up a reproach against your neighbour?

DO you seek continually to set a watch upon the door of your lips? And are you diligent to "let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers"?

ARE you faithful to God? Have you the courage of your convictions?

Are you faithful in denouncing sin?

Do you strive against the sin of exaggeration?

Are you sure you always speak the truth?

Do you cultivate, and are you strict in, your self-judgment?

Are you careful to confess your faults, and to ask forgiveness for any wrong done to others?

Are you really willing to be the least?

Have you a conscience void of offence?

Do you positively hate sin?

Do you love God with all your heart—and mind—and soul—and strength?

Enter into Thy Closet.

"LET my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice."

Psalm cxli. 2.

Most Holy, Most Merciful God!

Help me to worship Thee in spirit and in truth, for such Thou dost seek to worship Thee.

I come to Thee in prayer through Jesus Christ, Thy Son.

Help me to come in that way and manner which will find acceptance with Thee.

Help me to come in faith, believing Thou wilt hear me as I pray, trusting fully in Thy mercy and in Thy Word, which bids me "ask" and "come."

> Ask, and it shall be given you.
>
> *Matt. vii. 7.*
>
> Come unto me.
>
> *Matt. xi. 28.*

Write Thy Word upon my heart and save me from trifling with Eternal things.

Help me to examine myself more thoroughly and watch against the sins that so easily beset me.

Save me from Neglect and Indolence.

Save me from excusing myself or blaming others.

Save me from Unwatchfulness, Intolerance, and Implacability.

Arouse me from the deadly slumber of Indolence.

Impress me with the solemnity of Eternity.

Save me from neglecting my privileges — my opportunities—my responsibilities.

Give me an increasing desire to help others, and a deeper compassion for sinners all around me.

Save me from Hardness of Heart, and from all Doubt and Unbelief.

Help me to seek Thee with more earnest desire in my heart, with conscious faith and trust in Thy willingness to hear and answer prayer.

And wilt Thou, in Thine infinite mercy, give me a simple, child-like spirit — patient, gentle, kind, not easily provoked,

easy to be entreated, ever ready to help others, always willing and ready to forgive?

GIVE me a longing, seeking, prayerful spirit, that will not be denied, full of eager desire for God, hungering and thirsting after righteousness, believing and rejoicing in Thy Redeeming Love "with joy unspeakable and full of glory."

GOD looketh not so much on the elegancy of our prayers, how neat they are; nor on the geometry of our prayers, how long they are; but to the *sincerity* of our prayers.

As to "language," who wants a display of eloquence from a needy beggar?

Love and *sincerity* in the heart, and the deep necessities of the soul, never fail to "set off," and render agreeable to the Lord, the most blundering language.

Prayer must be *sincere*.

Jacob said to his mother, If I dissemble, my father will find me out, and I shall receive a curse instead of a blessing.

It is written in the seventy-eighth Psalm, that backslidden Israel "flattered God with their mouth, and lied unto Him with their tongues," and no doubt made many long and *eloquent* prayers.

But it is said in the one hundred and forty-fifth Psalm, "The Lord is nigh unto all them that call upon Him; to all that call upon Him in TRUTH."

I was told the other day of a good man, in a certain place, who was kneeling beside an individual at a prayer meeting.

The latter began to pray by addressing a long list of elegant compliments to the Almighty.

At length, giving the coat of the praying brother a sharp twitch, the good man said, "*Ask* Him for something, brother!"

War must be declared in the heart against all sin, though dear and necessary as a right eye, or right hand (*Matt. v.* 29, 30), or the Lord will not answer prayer.

Hence, the cautionary reflection of the Psalmist, "If I regard iniquity in my heart, the Lord will not hear me."

Prayer must be *ardent*. And it must be *persevering*.

Instance that remarkable prayer of Daniel, ninth chapter; how *earnest* the following words: "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake, O my God; for Thy city and Thy people are called by Thy name."

Have you never observed the motions of a mother toward her child?

When it whimpers and whines a little, she will not run to it immediately, although she may cast many an anxious look in that direction; but when it cries outright she drops all, and is with it in a moment.

We lose much for want of earnestness. *James v.* 16. "A low voice," says one, "does not cause a loud echo; neither doth a lazy prayer procure a *liberal answer*. Sleepy requests cause but dreams; mere *fancied* returns.

"When there is a cushion under the knees, and a pillow of idleness under the elbows, there is little work to be done. A lazy prayer tires before it goes half-way to Heaven. When Daniel was fervent all day, an angel was sent at night with the answer."

Prayer must be according to the charter of 1 *John v.* 14; nor need we desire a larger: "*If we ask any thing according to His will, He heareth us*," etc.

Prayer, like a building in course of erection, must keep on the foundation of the Word and Promise of God, else the whole fabric must come to the ground.

God, like a wise father, denies us liberty to cry for the candle that would burn us, and the thorns that would prick our fingers; though the *hedges* are in the bloom of spring, and *every thorn* has its flower; but He gives us liberty, nay, commands us to besiege and storm Heaven; day and night to give Him no rest; to be instant, urgent, fervent, that our persons may be justified, our natures sanctified, and our souls and bodies glorified eternally.

"*The kingdom of Heaven suffereth violence, and the violent take it by force.*" *Matt. xi.* 12.

Fear not to agonize and cry to God. The mercies of God may be like fruit upon a tree; though fully ripe, they may want a shaking to bring them down; pray *fervently*, and in *faith*, and this will cause them to descend in blessings on your soul.

Rev. James Caughey.

GIVE me, O God, I beseech Thee,
A habit of prayerful observation,
An earnest, energetic and discriminating mind,
An appreciative heart,
A retentive memory,
And by Thy grace, these shall be blessings and talents thankfully received and used for Thee, through Jesus Christ. Amen.

D. C. H.

I WRESTLE not now,
But trample on sin,
For Jesus hath conquered !
I conquer through Him.

I'm stronger than Satan,
Through Jesus's power,
By His mighty keeping,
I'm safe hour by hour.

Samuel Stevenson.

GOD bless me and receive my prayer,

Direct my life towards Thy Commandments,

Hallow my soul,

Purify my body,

Correct my thoughts,

Cleanse my desires,

Soul and body,

Mind and spirit,

Heart and reins,

Renew me thoroughly, O Lord.

Lancelot Andrews.

THIS is my confidence, if He bless, none can curse, and if He does not bless all things will prove a curse.

Rev. William Bramwell.

GREAT sermons lead people to praise the preacher.

Good preaching leads people to praise the Saviour.

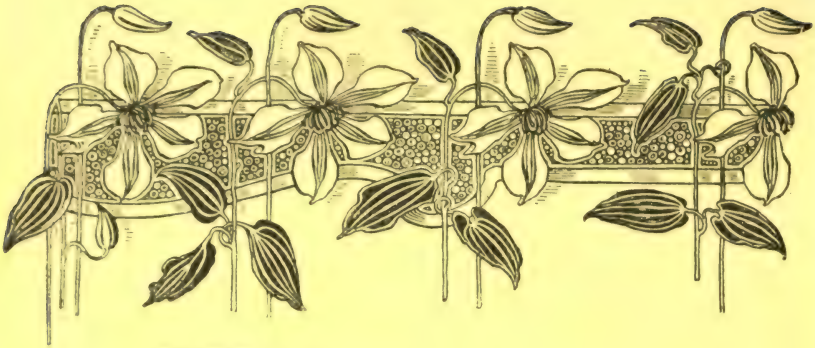
Rev. Chas. G. Finney.

O LORD, since I know Thy righteous judgments, teach me to tremble at them; restrain Thou my feet from every evil way; and teach me so to walk, as one that looks every hour to appear before Thy just and dreadful tribunal.

Bishop Hall.

HE most certainly and perfectly edifies believers, who is most ardently and scripturally laborious for the conversion of sinners.

Rev. John Smith.



BEWARE that thou forget not the Lord thy God.

Deut. viii. 11.

Beware of false Prophets.

Matt. vii. 15.

Beware of men. *Matt. x. 17.*

Beware ye of the leaven of the Pharisees, which is hypocrisy. *Luke xii. 1.*

Beware of covetousness. *Luke xii. 15.*

Beware of evil workers. *Phil. iii. 2.*

Beware lest any man spoil you.

Col. ii. 8.

Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

2 Peter iii. 17.

WATCH unto prayer.

1 Peter iv. 7.

Watch ye, stand fast in the faith, quit you like men, be strong.

1 Cor. xvi. 13.

Watch therefore: for ye know not what hour your Lord doth come.

Matt. xxiv. 42.

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

Matt. xxvi. 41.

Watch thou in all things. *2 Tim. iv. 5.*

And what I say unto you I say unto all, **Watch.** *Mark xiii. 37.*

TAKE HEED, regard not iniquity.

Job xxxvi. 21.

Take Heed to your spirit.

Mal. ii. 15.

Take Heed what ye do.

2 Chron. xix. 6.

Take Heed that no man deceive you.

Matt. xxiv. 4.

Take Heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in Heaven. *Matt. vi. 1.*

TAKE HEED what ye hear.

Mark iv. 24.

Take Heed therefore how ye hear. *Luke viii.* 18.

Take Heed therefore that the light which is in thee be not darkness.

Luke xi. 35.

Take Heed to the ministry which thou hast received in the Lord, that thou fulfil it. *Col. iv.* 17.

Take Heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. *Heb. iii.* 12.

THE **LORD** is my Shepherd.

Psalm xxiii. 1.

The Lord is my Strength.

Psalm cxviii. 14.

The Lord is my Defence.

Psalm xciv. 22.

The Lord is my Helper, and I will not fear.

Heb. xiii. 6.

The Lord is on my Side. *Psalm cxviii.* 6.

The Lord is my Light. *Psalm xxvii.* 1.

The Lord is thy Shade. *Psalm cxxi.* 5.

The Lord is thy Keeper. *Psalm cxxi.* 5.

The Lord is merciful and gracious.

Psalm ciii. 8.

The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth.

Psalm cxlv. 18.

GOD is Faithful, by whom ye were called. *1 Cor. i. 9.*

Faithful is He that calleth you. *1 Thess. v. 24.*

The Faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations. *Deut. vii. 9.*

He abideth Faithful: He cannot deny Himself. *2 Tim. ii. 13.*

The Lord is Faithful, who shall stablish you, and keep you from evil. *2 Thess. iii. 3.*

God is Faithful, who will not suffer you to be tempted above that ye are able. *1 Cor. x. 13.*

He is Faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 John i. 9.*

I COMMEND to Thee,
O Lord,

My soul, and
my body,

My mind, and my
thoughts,

My prayers, and my vows,

My senses, and my
members,

My words, and my
works,

My life, and my
death,

My brothers, my sisters,

My friends, my bene-
factors,

My kindred, my neighbours,

My country, and all Christian people.

I commend to Thee, O Lord,

My impulses, and my occasions,

My resolves, and my attempts,

My going out, and my coming in,

My sitting down, and my rising up.

Lancelot Andrews.

JUSTIFYING ourselves in doubtful things is generally founded upon rotten principles and can never stand the judgment of God.

Rev. Thomas Adam.

THOSE hours you spend upon heart-work in your closet are the golden spots in your time, and will have the sweetest influence upon your last hours.

Rev. John Flavel.

OH happy providence, however it may smart and hurt, that makes the soul for ever afraid of sin!

Rev. John Flavel.

A SPURIOUS faith is to be distinguished from the genuine and scriptural; first, by its want of success; and secondly, by its hurtful reaction upon its possessor.

Rev. John Smith.

Rejoice!

Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation (or forbearance) be known unto all men. The Lord is at hand.

Be careful for nothing; but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God.

And the peace of God, which passeth all understanding, shall

keep your hearts and minds through Christ Jesus."

Phil. iv. 4-7.

Paul wrote his epistle to the Philippians during his captivity in a Roman prison.

Doomed to death, constantly watched by a Roman guard, his heart was filled with an inexpressible joy and peace.

In these verses he gives the secret of a perfect peace in God :

"Rejoice in the Lord alway."

He commands a Christian to be joyful at all times, and enjoins a contented, rejoicing heart.

Paul expected death, he knew great suffering awaited him, and yet his command is to rejoice.

"Let your moderation (or forbearance) be known unto all men. The Lord is at hand."

Let your gentleness, yieldingness, sweetness of temper, be known by your whole behaviour to all men. The Lord is at hand. *John Wesley.*

Paul evidently saw the need of gentleness and sweetness of temper; and is there not much need of this to-day?

Ought not Christians to shine more in this ? But how rarely do we find it so !

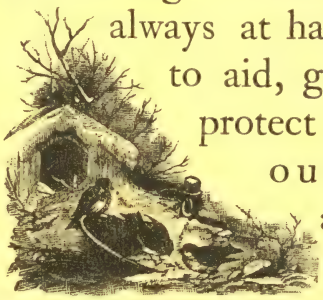
In private life it is conspicuous by its absence.

Many who bear the name of Christ seem unable to overlook faults in worldly people, and yet the world teaches many a lesson by accepting uncomplainingly, from those who profess and call themselves Christians, such sins as coveting, fault-finding, bad temper, and discontent.

We must never forget that gloominess, intolerance, and all kinds of selfishness will hinder our spiritual life and be a stumbling-block to others and cannot be excused, because

"The Lord is at hand."

How false and hypocritical all excuses seem when contrasted with the power of God—the Mighty God, the Everlasting Father, who is always at hand ready to aid, guide and protect us from ourselves and from others.



What power is brought into every Christian life if it is truly yielded to God!

"Be anxious for nothing."

This is another command, and yet how rarely heeded by Christians.

Anxiety and worry are the order of the day.

Unrest pervades the air we breathe.

At present religion seems dull and without

attraction to the worldly, because so many Christians lack joy and peace and faith in God.

"**But in everything,** by prayer and supplication with thanksgiving, let your requests be made known unto God."

Prayer may be hindered if not coupled with thanksgiving. We cannot expect God to answer prayer unless our hearts respond to Him with deep love and gratitude.

There was an old mother

who had the terrible grief of knowing her son to be one of the worst criminals in the Western States.

He was so wicked that it seemed as if no evil was left for him to commit.

His mother grieved over her boy and his wicked ways and prayed in faith for his salvation, but died not seeing an answer to her prayers, and years passed without

any change—her son seemed dyed in sin, and grew worse and worse.

One night he was riding recklessly over the prairie, when suddenly his horse stumbled and threw him.

He was found after many hours, bruised and unconscious and in a critical condition.

A long, lingering sickness set in, but finally he was restored to perfect health.

He had been notorious in wickedness, but God stopped him on his way, and, like Saul of Tarsus, he was brought to the ground; and his conversion resulted in his becoming a champion for the Lord.

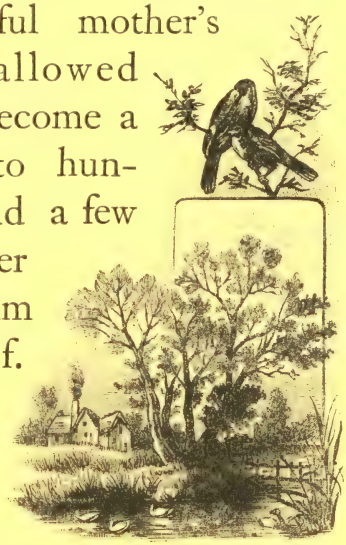
His earnest desire to help every one was unbounded, and his name became beloved and reverenced.

A MINISTER who had become much interested in him during the years of his life spent in sin, called one day and asked him to tell him when he was converted.

This was his answer :

" 'Twixt the saddle and the ground
I mercy sought and mercy found."

God saved him in a second of time, answered his faithful mother's prayer, allowed him to become a blessing to hundreds, and a few years later called him to Himself.



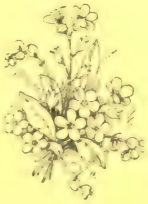
"And the **peace of God**, which passeth all understanding, shall guard (R.V.) your hearts and minds through Christ Jesus."

Step by step, Paul leads us on, and crowns the

Christian at last with the "peace of God which passeth all understanding."

If we seek carefully to apply in our every-day life the following exhortations of Paul, we shall have the wonderful gift of God's peace lavished upon us.

First :



Rejoicing in the Lord!

No more gloominess or frowns.

Second :

Gentleness with contentment, and being careful to acknowledge good in others.

Third :

Recognising that the Lord is near and always at hand, depending upon His presence and power.

Fourth :

Faith in God. Knowing He will provide, and not bringing faith in God into disrepute by worry.

Fifth:

Prayer coupled with Thanksgiving for His wonderful loving-kindness.

"And the peace of God, which passeth all understanding, shall guard (R.V.) your hearts and minds through Christ Jesus."

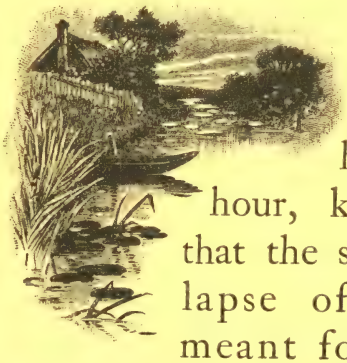
And the peace of God, that calm, heavenly repose, that tranquillity of spirit, which God only can give—which surpasseth all understanding

—which none can comprehend save he that receiveth it—shall keep—shall guard, as a garrison does a city—your hearts—your affections—your minds—your understandings—and all the various workings of them; through the power of Christ Jesus, in the knowledge and love of God.

Without a guard on these likewise, the purity and vigour of our affections cannot long be preserved.

John Wesley.

The Roman Guard was a wonderful one; he paced back and forth, hour by hour, knowing that the slightest lapse of duty meant for him instant death.



How rich the Christian life! Christ the Guard of our hearts and minds.

God helping us, we will be worthy of this protecting love should be the prayer of every Christian heart.

Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

1 *Tim. iv*, 15.

These Six Things

Doth the Lord hate :

☞ **yea, seven** ☜

Which are an abomination unto Him :

A proud look,

A lying tongue, and

Hands that shed innocent blood,

An heart that deviseth wicked imaginations,

Feet that be swift in running to mischief,

A false witness that speaketh lies,

And he that soweth discord among brethren.

Prov. vi. 16-19.

The Works of the Flesh.

Now the works of the flesh are manifest, which are these :—

Adultery, *Wrath*,
Fornication, *Strife*,
Uncleanness, *Seditions*,
Lasciviousness, *Heresies*,
Idolatry, *Envyings*,
Witchcraft, *Murders*,
Hatred, *Drunkenness*,
Variance, *Revellings*,
Emulations, *and such like :*

of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God.

Galatians v. 19-21.

The Fruit of the Spirit.

BUT the fruit of the Spirit is—

Love,
Joy,
Peace,
Longsuffering,
Gentleness,
Goodness,
Faith,
Meekness,
Temperance :

Against such there is no law.

And they that are Christ's have crucified the flesh with the affections and lusts.

Galatians v. 22-24.

PUT OFF concerning the former conversation the old man, which is corrupt according to the deceitful lusts.

Eph. iv. 22.

Put off all these:

Anger,
Wrath,
Malice,
Blasphemy,
Filthy communication out of your mouth.

Col. iii. 8.

PUT ON the new man, which after God is created in righteousness and true holiness.

Eph. iv. 24.

Put on therefore, as the elect of God, holy and beloved,

Bowels of mercies,
Kindness,
Humbleness of mind,
Meekness,
Longsuffering ;
Forbearing one another,
and
Forgiving one another,

If any man have a quarrel against any : even as Christ forgave you, so also do ye.

Col. iii. 12, 13.

BE, Lord,

Within me to strengthen me,

Without me to guard me,

Over me to shelter me,

Beneath me to stablish me,

Before me to guide me,

After me to forward me,

Round about me to secure me.

Lancelot Andrews.

Meditations.

"BE thou an example of the believers,

In word,
In conversation,
In charity,
In spirit,
In faith,
In purity.

"Meditate upon these things; give thyself wholly

to them ; that thy profiting may appear to all.

"Take heed unto thyself, and unto the doctrine ; continue in them : for in doing this thou shalt both save thyself, and them that hear thee."

1 *Tim. iv.* 12, 15, 16.

WORLDLY interest, carnal ease, false shame, the fear of man, the frowns of relations, and the scorn of friends are besetments Satan will use to ensnare us.

Polite education, boasted morality, amiability of temper, pleasing manners, are not evidences of the New Birth, but often the contrary, for we may often perceive in those who endeavour to appear fair in the eyes of others, no appetite whatever for spiritual things or the Word of God.

Hatred of sin—Peace with God—Joy unspeakable—Love of prayer—a deadness to the world and all its pleasures, are some of the evidences of the New Birth, and those who really

"have passed from death unto life" have joy that is unknown to those who are strangers to God.

WILLIAM CARVOSSO saw the necessity of ever living near to God.

In his Journal he writes :—

"I see a greater necessity than ever of living near to God and of keeping the heart with all diligence, continually, in order to redeem the time. Without

this there can be little or no progress in the Divine life.

"Without watching unto prayer, O how soon would this heavenly fire abate in my soul. What a necessity do I see that we should labour and strive for the meat that endureth unto everlasting life, which the Son of Man shall give you, as saith the Scriptures.

"O what a danger of becoming dead or withered branches. Lord, save Thy people from a dead or dry formal way of worship.

"Pour out Thy Spirit, and let there be a shaking among the dry bones."

In the Memoirs of the Rev. John Smith we read the following striking words :— "Let us take hold for our fellow creatures, and plead with God for them.

"No man feels the value of the soul of another who has not been made sensible of the worth of his own soul.

"No man discerns the malignity of sin in the

world who has not felt its bitterness and terror in his own heart.

"No man is awake to the peril of the ungodly who has not trembled under a sense of personal danger.

"No man forms a correct estimate of the value of the Atonement who has not had the Blood of Christ sprinkled on his own conscience.

"In proportion as religion and piety becomes a matter of deep personal interest,

will be the concern which God's people feel for the salvation of others."

EVERY good desire comes from God.

Let us take care to thank Him for all the holy desires He gives, and continually ask that He will increase and strengthen them.

THOSE who walk in close touch with God may always depend upon the

will of the Lord being made known at the right moment.

The Lord is not impatient with a slow learner, He can wait, He is gentle, kind, patient ; He will teach, if only you will be quiet.

Pastor Stockmayer.

WHEN God refines His gold and the dross is purged, the fire will go out. Therefore, let us not murmur when it is necessary for God to chasten us. "As many as I love, I rebuke and chasten ; be zealous therefore, and repent."

Rev. iii. 19.

God's discipline will only be to stamp His image upon us, that He may make us a vessel unto honour—meet for His use—prepared unto every good work.

"I will trust and not be afraid" is a text we need often to remember.

As we humbly walk in the light which God will give, He will surely increase our spiritual desires.

EVERY fresh blessing brings increased responsibility.

THE nearer we live to God, the more hateful will sin become.

IT is better to fall into any suffering than into the least sin.

AS we walk, step by step, with God, new light will spring forth and light up our path.

"THE steps of a good man are ordered by the Lord : and He delighteth in his way."

Psalm xxxvii. 23.

"THE Words of the Lord are pure Words : as silver tried in a furnace of earth, purified seven times."

Psalm xii. 6.

"EVERY Word of God is pure : He is a shield unto them that put their trust in Him."

Proverbs xxx. 5.

"THY Word is true from the beginning: and every one of Thy righteous judgments endureth for ever."

Psalm cxix. 160.

God resisteth the proud—the strong—the learned; but He chooses the ignorant—the lowly—the humble—the little—the weak. Do not complain that you have so little understanding; if you have understood that you are a poor, ignorant babe, you have learnt the highest lesson.

Pastor Stockmayer.

"THE Lord is My **Rock**, and
My **Fortress**, and
My **Deliverer**;
My **God**,
My **Strength**, in whom
I will trust;
My **Buckler**, and
The **Horn** of my **Salvation**,
And my **High Tower**."

Psalm xviii. 2.

"THE Law of the Lord is
perfect,
Converting the soul:
The Testimony of the Lord
is **sure**,
Making wise the simple.

"The Statutes of the Lord
are **right,**
Rejoicing the heart :
The Commandment of the
Lord is **pure,**
Enlightening the eyes :
The Fear of the Lord is
clean,
Enduring for ever :
The Judgments of the Lord
are **true**
And **righteous** altogether.

More to be desired are they
than **gold,**
Yea, than much **fine gold**:
Sweeter also than **honey**
And the **honeycomb.**

"Keep back Thy servant also from
Presumptuous sins; let them not
Have dominion over me:
Then shall I be upright,
And I shall be innocent
From much transgression."

Psalm xix. 7, 8, 9, 10, 13.

THE Lord has redeemed us from the guilt and power of sin—from our past life—from the world—and from ourselves.

He has chosen us and ordained us that we should bring forth fruit.

We have been "saved to serve"; saved, to be used by God to help to save others; saved, that we should live for others, and glorify Him who died for us and rose again.

Tenderly folded
Safe on Thy breast,
There be my refuge,
There let me rest.

WHATE'ER my God ordains is right :
Holy His will abideth ;
I will be still whate'er He doth,
And follow where He guideth.
He is my God ;
Though dark my road,
He holds me that I shall not fall ;
Therefore to Him I leave it all.

Whate'er my God ordains is right:
He never will deceive me ;
He leads me by the proper path ;
I know He will not leave me.
I take content
What He hath sent;
His hand can turn my griefs away,
And patiently I wait His day.

Whate'er my God ordains is right :
Though now this cup in drinking
May bitter seem to my faint heart,
I take it all unshrinking;

Tears pass away
With dawn of day;
Sweet comfort yet shall fill my heart,
And pain and sorrow shall depart.

Whate'er my God ordains is right:
Here shall my stand be taken;
Though sorrow, need, or death be mine,
Yet I am not forsaken;
My Father's care
Is round me there;
He holds me that I shall not fall;
And so to Him I leave it all.

Miss Winkworth.

Our Privilege and Possibility.

FILLED with the Holy Ghost.

Acts ix. 17.

Filled with the knowledge of His will.

Col. i. 9.

Filled with all the **fulness** of God.

Eph. iii. 19.

Filled with the fruits of righteousness.

Phil. i. 11.

Filled with comfort.

2 Cor. vii. 4.

Filled with joy.

2 Tim. i. 4.

The **fulness** of **Him** that **filleth** all in all.

Eph. i. 23.

For in **Him** dwelleth all the **fulness.**

Col. ii. 9.

THE power of the Father
guide me,
The wisdom of the Son
enlighten me,
The working of the Spirit
quicken me,

Guard Thou my soul,
Strengthen my body,
Elevate my senses,
Direct my course,
Order my habits,
Shape my character,
Bless my actions,
Fulfil my prayers,
Inspire holy thoughts,

Pardon the past,
Correct the present,
Prevent the future.

Lancelot Andrews.

My Father's Hymn.

JESUS, my All, to heaven is gone;
He whom I fix my hopes upon;
His track I see and I'll pursue
The narrow way, till Him I view.

The way the holy prophets went,
The way that leads from banishment,
The King's highway of holiness,
I'll go, for all His paths are peace.

This is the way I long had sought,
And mourned because I found it not;
Till late I heard my Saviour say,
Come hither, soul, I am the way.

Lo ! glad I come ; and Thou, blest Lamb !
Wilt take me, guilty as I am,
My sinful self to Thee I give :
Nothing but love shall I receive.

Now will I tell to sinners round,
What a dear Saviour I have found :
I'll point to Thy Redeeming Blood,
And say, Behold the way to God !

Cennick.

O COME all ye weary,
And ye heavy laden,
Lend a glad ear to your Saviour's call,
Fearing or grieving,
Yet humbly believing,
Rest, rest for your souls
He offers to all.

How easy His yoke is!
How light is His burthen!
But His sufferings no language can tell—
His grief in the garden
To purchase our pardon—
His prayer on the Cross to save us from hell.

Montgomery's Last Hymn.

O then sing Hosanna,
With jubilant voices,
And follow His train with willing accord;
Like Him, meek and lowly,
In heart and life holy,
Own Christ, as good servants, your Master and Lord.

Hence loud Hallelujahs
Shall sound without ceasing
And 'till they all meet in the kingdom above
The living, the living,
Prayer, praise and thanksgiving,
Shall joyfully render; their love for His love.

Montgomery.

Written the day before his death.

"Remember the Sabbath Day to keep it Holy."

THE observance of the fourth commandment is unmistakably being ignored by the great majority among all sections of people in the present day, and it is greatly to be feared that professing Christians are among the sinners who are careless and indifferent about the growing neglect of this Divine Precept.

THE greatest historians, when writing of England's greatness, have spoken of the Bible and the reverence for the Sabbath Day, as being the chief reasons for the exalted position which it occupies among the nations of the earth.

But no one can read the religious literature of the day without observing the deep concern that many feel regarding the desecration of the Lord's Day, of which the following is a sample :—

"Who is the mighty man who will raise a battle cry in defence of **The Sanctity of the Lord's Day,** and will lead the nation to rebuke and restrain our Sunday sports, our Sunday travelling, our Sunday concerts, entertainments and dinner parties, our Sunday toil in Government departments and commercial undertakings, all of which are degrading our nation to the dust?"

"Remember the Sabbath Day to keep it Holy"

Is still a command upon the pages of Holy Writ. Therefore, let us never forget that disobedience and the neglect of God's commands will bring spiritual decay and eventually God's curse upon any people who so do.

It is a fact that cannot be disputed, that wherever nations or peoples, and even families (of which there are many in the present day), are careful to reverence God's Holy Day, they receive, without any question, the blessing of the Lord.

It is also a fact, that very many of those who lapse into carelessness and neglect of this sacred duty become spiritually dead and unfruitful; and it is very often followed by God's curse, which He pronounced

upon those who disobeyed His Commandments.

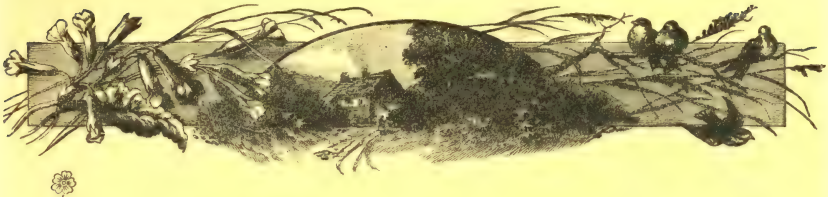
THE Word of God is full of exhortation and warning respecting disobedience, and singularly so regarding this Divine Law which, with nine others, God wrote on the tables of stone and which reads as follows: "Remember the Sabbath Day, to keep it Holy. Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy

stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the Sabbath Day, and hallowed it."

Exodus xx. 8–11.

JESUS said, "Think not that I am come to destroy the law, or the prophets : I am not come to destroy, but to fulfil." *Matt. v.* 17.

"SIX days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox



and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed."

Exodus xxiii. 12.

"SIX days shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest to the Lord (or, as the margin reads, 'A Day of Holiness.')

"Whosoever doeth work therein shall be put to death."

Exodus xxxv. 2.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My Holy Day; and call the Sabbath a delight, the Holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

"Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

Isaiah lviii. 13, 14.

"BLESSED is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.

"FOR thus saith the Lord unto the eunuchs that keep My Sabbaths, and choose the things that please Me, and take hold of My covenant; Even unto them will I give in Mine house and within My walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off." *Isaiah lvi.* 2, 4, 5.

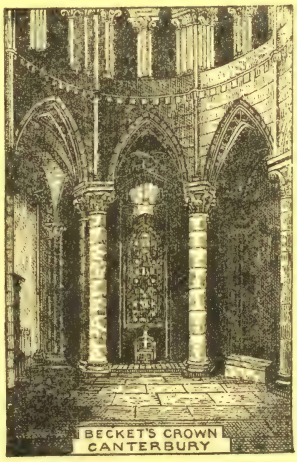
THERE is no doubt that if the people of God have respect unto God's Holy Day, and seek to hallow it by prayer and worship, and the reading of God's Holy Word, this will increase the spirit of reverence for the things of God, and bring the rich blessings, which God has promised to those who Remember the Sabbath Day to keep it Holy.

IT is a lamentable fact that laxity and carelessness seem to be the

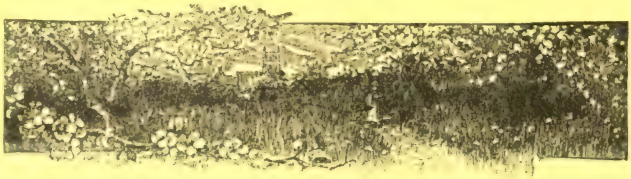
order of the day. People appear to be wantonly indifferent; and

a kind of shiftlessness and irreverence is very often to be seen in God's House and especially at prayer.

Children, and indeed older people, are looking about during prayer, and seem to be utterly indifferent to the presence of a Holy God, and that prayer is being offered to the King of Kings and Lord of Lords.


BECKET'S CROWN
CANTERBURY

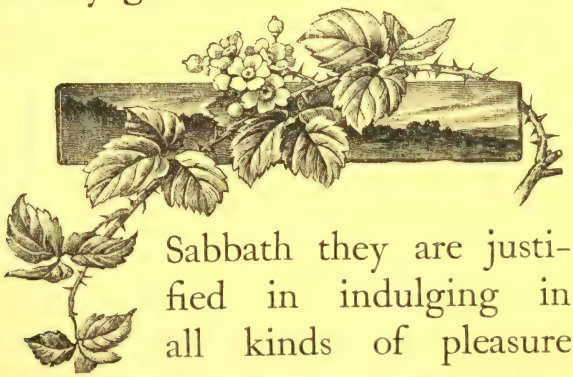
And furthermore, the practice of sitting at prayer, instead of reverently kneeling, has almost become universal, which is greatly to be deplored ; and, if possible, should be discontinued by all who love our Lord Jesus Christ in sincerity.



Good William Carvosso, writing in his Journal about this, grieved over the spirit of irreverence which he saw, and exhorts all who possibly can to kneel during prayer.

THE practice of going to Church only once on the Sabbath seems to be very much in evidence nowadays.

Some consider (and professing Christians are among the number) that if they go to Church once on the



Sabbath they are justified in indulging in all kinds of pleasure

during the remaining part of God's Holy Day.

But let it be remembered that the world is watching all these things, and it must weaken their respect and regard for the observance of the Day of Rest.

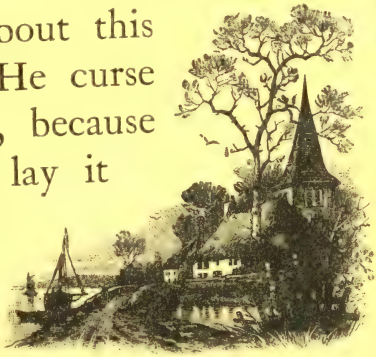
SABBATH breaking is often the first step downward, not only of a nation, but of many an individual.

Is it right for Christians to encourage Sunday labour?

Ought we not as far as possible to save work on the Lord's Day, and especially on the part of others?

People who work have surely the most right of all to a day of rest.

MAY God speak to His beloved people about this matter, lest He curse our blessings, because we "do not lay it to heart."



See Mal. ii. 1, 2.

LET us see to it that our testimony for the Lord is not hindered by what we do on the Lord's Day.

The sins of the age in which we live are many and very subtle; and unless we are careful and watch and pray against them we may suffer loss in our spiritual life, besides being a stumbling-block to others.

The Lord said: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." *Matt. v.* 16.

WE cannot glorify our Father which is in Heaven if we hinder others and cause them to work for our convenience and pleasure on the Lord's Day.

Let us go to God and His Word in all cases of uncertainty as to our course of action, and especially where the conscience of others might be violated.

WE may not be able to do much materially towards waging war against such national sins, but we should at least endeavour to be a witness for the Lord and the Word of God and in our turn seek to—

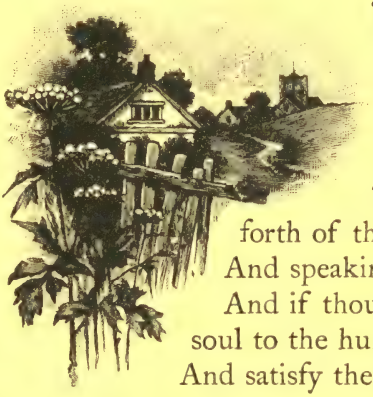
"Prepare the Way.

Take up the stumbling block out of the way of My people." *Isaiah lvii.* 14.

"If thou turn away thy foot from the Sabbath,
From doing thy pleasure on My Holy Day;
And call the Sabbath a delight,
The Holy of the Lord,

Honourable;
And shalt honour Him,
Not doing thine own ways,
Nor finding thine own pleasure,
Nor speaking thine own words:"
Isaiah lviii. 13.

"Then shalt thou call,
And the Lord shall answer;
Thou shalt cry,
And He shall say,



Here I am.

If thou take away from the midst of thee the yoke,
The putting forth of the finger,
And speaking vanity;
And if thou draw out thy soul to the hungry,
And satisfy the afflicted soul;

Then shall thy light rise in obscurity,

And thy darkness be as the noonday:

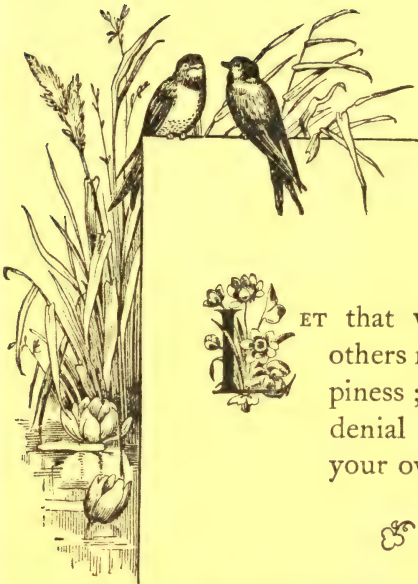
"And the Lord shall guide thee continually,
And satisfy thy soul in drought,
And make fat thy bones:
And thou shalt be like a watered garden,
And like a spring of water, whose
waters fail not.

And they that
shall be of
thee shall build the
old waste places;
Thou shalt raise up the foundations of many generations;

And thou shalt be called—

The repairer of the breach,
The restorer of paths to dwell in."

Isaiah lviii. 9-12.



LET that which torments others make your happiness; I mean, self-denial and renouncing your own will.

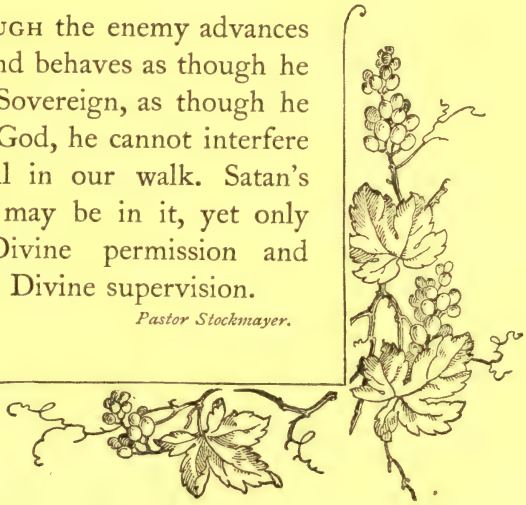
John Fletcher.

EXTRAORDINARY effects are not produced by ordinary means.

John Smith.

THOUGH the enemy advances and behaves as though he were Sovereign, as though he were God, he cannot interfere at will in our walk. Satan's hand may be in it, yet only by Divine permission and under Divine supervision.

Pastor Stockmayer.



LET your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee.

Heb. xiii. 5.

Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

Col. iv. 6.

Let your loins be girded about, and your lights burning.

Luke xii. 35.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven.

Matt. v. 16.

For those who Seek.

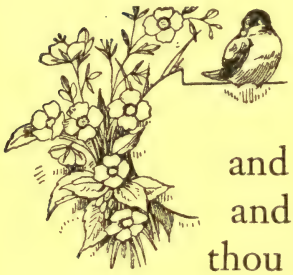
DEEP down in many hearts there is a feeling of unrest concerning the growing indifference and lack of real piety that is surely creeping upon us; although church-going and the form of godliness is fashionable almost everywhere.

Surely "the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God?"

1 *Peter iv.* 17.

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

"So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth.



"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

"I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

Rev. iii. 15–18.

THESE Scriptures need our careful and prayerful consideration in these days if we desire to walk with God and bear a true testimony.

The neglect of the Bible—the increasing desire for worldly amusements—the cold and formal mode of worship which has crept into the service of many Churches, together with haughty pride and stiffness shown toward the poorer members of the congregation are growing evils, and do incalculable harm wherever they exist.

The religious papers are often commenting upon the dearth of

conversions, but very few speak out and dare to cry against the sins of a pleasure-seeking, worldly Church; while many are grieving before the Lord, as they realize their powerlessness to combat with this disastrous, undermining source of evil.

Is not the Lord answering many who are praying for a revival?

"Behold, in the day of your fast ye find pleasure."

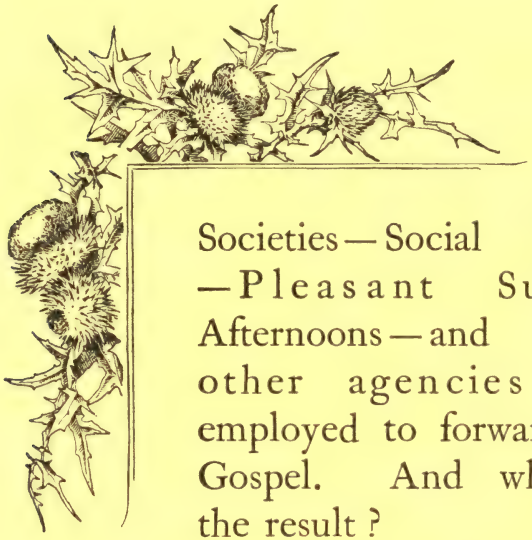
Isaiah lviii. 3.

"Ye ask, and receive not, because ye ask amiss."

James iv. 3.

PEOPLE often remark that "times have changed," "we must adapt ourselves to the times," etc.

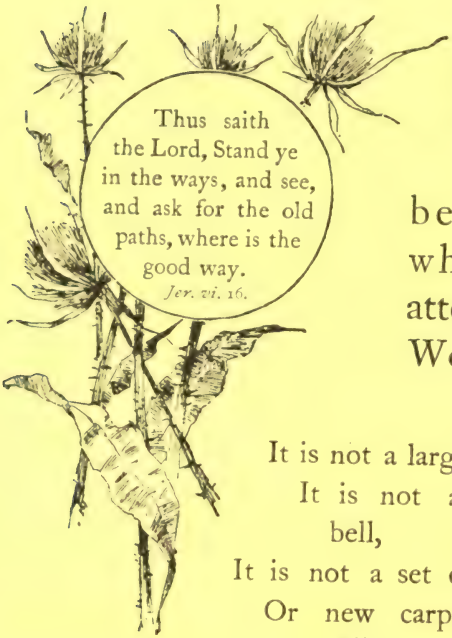
But is it not a fact that for many years every conceivable method seems to have been tried to make the Gospel a greater success? Conventions are held everywhere — Christian Endeavour



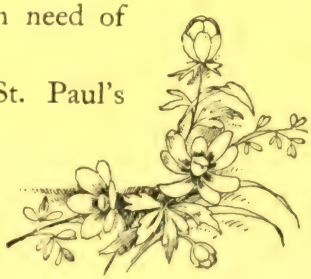
Societies — Social Guilds — Pleasant Sunday Afternoons — and many other agencies are employed to forward the Gospel. And what is the result?

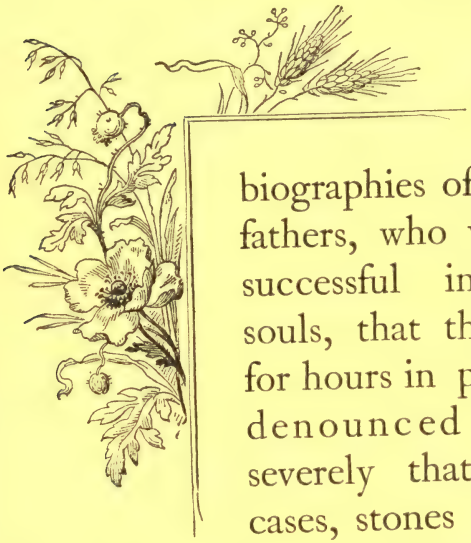
THE census, which was recently taken of the attendance at Public Worship, states that in many places there are less than half the people present at the services held in our Churches than there were ten years ago.

Is not this an alarming state of things? And how, considering all this, are the masses outside to be reached who never attend Public Worship?



It is not a large pipe organ,
It is not a big church bell,
It is not a set of cushions,
Or new carpets that will tell;
It is none of these things, my brother,
That we are in need of most,
But it's the good St. Paul's religion,
And the power of the Holy Ghost.





We read in the biographies of our forefathers, who were most successful in winning souls, that they prayed for hours in private, and denounced sin so severely that, in some cases, stones and rotten eggs were thrown at them.

Anointed by the Spirit of God, they poured forth the terrors of the law and God's hatred of sin, and made the people feel their sins so deeply that hundreds were pricked

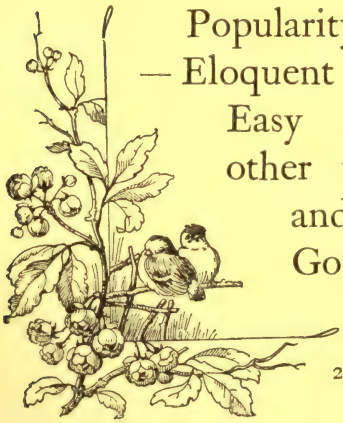
to the heart, and many cried out for mercy.

The question therefore arises, Can we get the same results without following their example? If we can, then let us do it and prove to the world that we have found a better way; but if not, then in God's Name let us begin to follow those who through faith and patience obtained the promises.

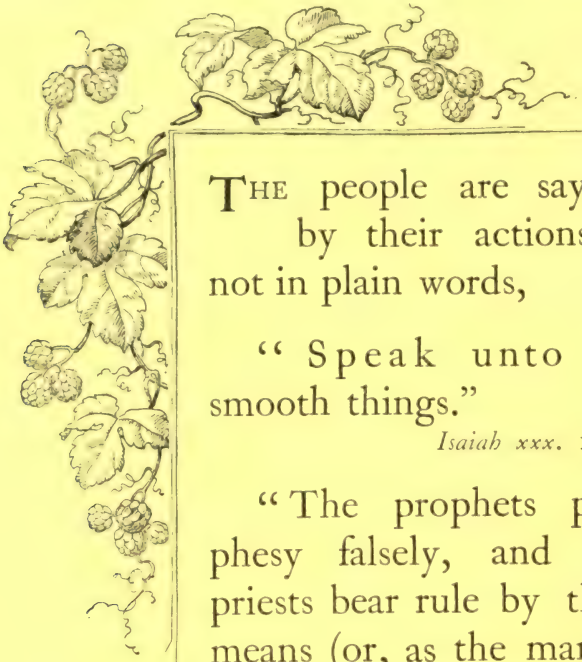
It is a matter of history that the great Passion Music by John Sebastian

Bach lay buried for many years, until Mendelssohn discovered its worth and brought it into public notice.

This wonderful music was not appreciated by the great musicians who followed Bach, but it was left unheeded and practically lost to the world, because lighter and more popular music was demanded.



Popularity—Fine Oratory—Eloquent Sermons—an Easy Gospel—or, in other words, a lighter and more popular Gospel is demanded to-day.



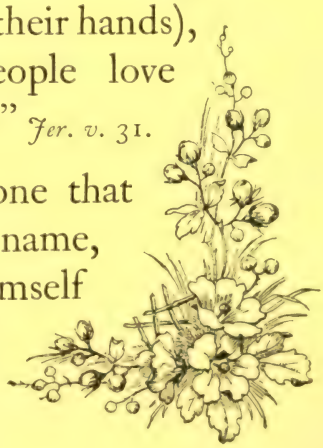
THE people are saying by their actions, if not in plain words,

"Speak unto us smooth things."

Isaiah xxx. 10.

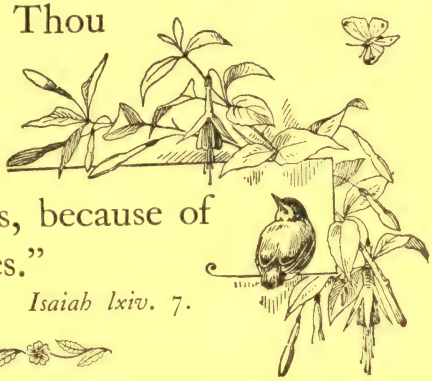
"The prophets prophesy falsely, and the priests bear rule by their means (or, as the margin reads—into their hands), and My people love to have it so." *Jer. v.* 31.

"And there is none that calleth upon Thy name, that stirreth up himself to take hold of



Thee : for Thou hast hid Thy face from us, and hast consumed us, because of our iniquities."

Isaiah lxiv. 7.



Do we not need a mighty, spiritual Mendelssohn in these days, who will dare to sacrifice popularity and fearlessly denounce sin and restore to an unbelieving Church the music that our forefathers heard so frequently, when repentant sinners cried aloud, "God be merciful to me, a sinner!"

If the reader will examine the following texts, which have been so arranged as to bring them to special notice, it will be found that they explain in no uncertain way the reason and the remedy for all the backsliding and spiritual decay that we have need to mourn over continually.

LET us search and try our ways, and turn again to the Lord.

Lamentations iii. 40.

IS not My word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?

Jeremiah xxiii. 29.

BEHOLD, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear:

But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear. . . .

Your lips have spoken lies, your tongue hath muttered perverseness.

None calleth for justice, nor any pleadeth for truth : they trust in vanity, and speak lies.

Isaiah lix. 1–4.

THUS saith the Lord God :

Woe unto the foolish prophets, that follow their own spirit, and have seen nothing.

Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it ; albeit I have not spoken ?

Therefore thus saith the Lord God ; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God.

Because, even because they have seduced My people, saying, Peace ; and there was

no peace : and one built up a wall, and, lo, others daubed it with untempered mortar.

Will ye pollute Me among My people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to My people that hear your lies ?

Because with lies ye have made the heart of the righteous sad, whom I have not made sad ; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life. *Ezekiel xiii.* 3, 7, 8, 10, 19, 22.

I HAVE spread out My hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts. *Isaiah lxv.* 2.

How long shall thy vain thoughts lodge within thee?

Jeremiah iv. 14.

To whom shall I speak, and give warning, that they may hear? Behold, their ear is uncircumcised, and they cannot hearken: behold, the Word of the Lord is unto them a reproach; they have no delight in it.

Jeremiah vi. 10.

For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter

of My people slightly, saying, Peace, peace ; when there is no peace.

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.

Jeremiah vi. 13, 14, 16.

RUN ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth ; and I will pardon it.

And though they say, the Lord liveth ; surely they swear falsely.

O Lord, are not Thine eyes upon the truth? Thou hast stricken them, but they have not grieved; Thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return. . . .

Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not. . . .

Amend your ways and your doings.
Jer. vii. 3

For among My people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men.

As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich.

They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause . . .

A wonderful and horrible thing is committed in the land;

The prophets prophesy falsely, and the priests bear rule (into their hands; margin) and My people love to have it so: and what will ye do in the end thereof?

Jeremiah v. 1, 2, 3, 21, 26, 27, 28, 30, 31.

I HAVE not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

But if they had stood in My counsel, and had caused My people to hear My words, then they should have turned them from their evil way, and from the evil of their doings.

Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause My people to err by their lies, and by their lightness; yet I sent them not, nor commanded them; therefore they shall not profit this people at all, saith the Lord.

Jeremiah xxiii. 21, 22, 32.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

Speaking lies in hypocrisy; having their conscience seared with a hot iron.

1 *Timothy iv.* 1, 2.

THIS know also, that in the last days perilous times shall come.

For men shall be lovers of their own selves,

Covetous,
Boasters,
Proud,
Blasphemers,
☞ Disobedient to Parents,
Unthankful,
Unholy,
☞ Without natural affection,
Truce Breakers,
False Accusers,
Incontinent,
Fierce,
☞ Despisers of those that are good,
Traitors,
Heady,
Highminded,
☞ Lovers of pleasures more than lovers of God;

Having a form of Godliness, but denying the power thereof: from such turn away.

2 *Timothy iii.* 1–5.

CRY aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins.

Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of Me the ordinances of justice; they take delight in approaching to God.

Wherefore have we fasted, say they, and Thou seest not? wherefore have we afflicted our soul, and Thou takest no knowledge?

Behold, in the day of your fast ye find pleasure.

Isaiah lviii. 1, 3.

AWAKE, ye drunkards, and weep; and howl, all ye drinkers of wine. . . .

The meat offering and the drink offering is cut off from the house of the Lord; the priests, the Lord's ministers, mourn.

The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth.

Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished.

The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field are withered:

because joy is withered away from the sons of men.

Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God.

Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord.

Joel i. 5–14.

BLOW ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble. . . .

Therefore also now, saith the Lord, turn ye even to Me, with all your heart, and with fasting, and with weeping, and with mourning.

And rend your heart, and not your garments, and turn unto the Lord your God : for He is gracious and merciful, slow to anger, and of great kindness. . . .

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly :

Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts : let the bridegroom go forth of his chamber, and the bride out of her closet.

Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach. . . .

Wherefore should they say among the people, Where is their God ? . . .

And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else : and My people shall never be ashamed.

Joel ii. 1–27.

LET no one suppose these Scriptures cannot be used as warnings to-day. They depict in a most striking manner the spirit of the age.

Therefore, do not let us form the habit of reading these Scriptures and others of a similar character, as if they belonged entirely to another dispensation, but take them to heart and be warned by them.

"Now all these things happened unto them for ensamples: and they are written for our admonition."

1 *Cor.* *x.* 11.

"All Scripture is given by inspiration of God, and is profitable

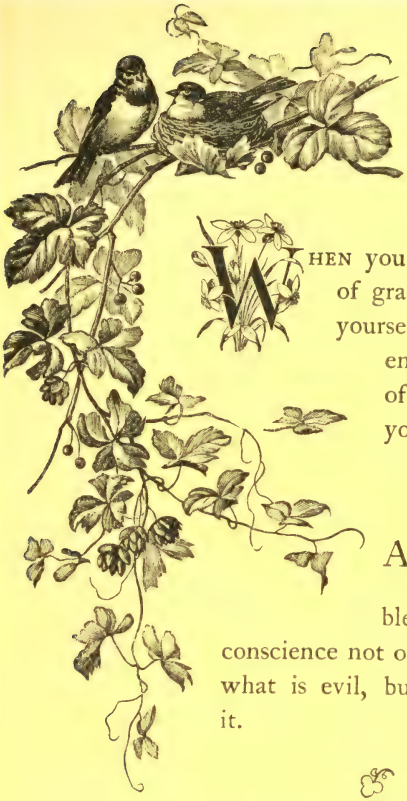
For doctrine,
For reproof,
For correction,
For instruction in righteousness:

That the man of God may be perfect, throughly furnished unto all good works."

2 *Tim. iii.* 16, 17.

He that hath an ear, let him hear what the Spirit saith unto the churches.

Rev. ii. 29.



WHEN you have used a means of grace, and do not find yourselves sensibly quickened, let it be a matter of deep humiliation to you.

Rev. John Fletcher.

A TENDER conscience is an inestimable blessing; that is, a conscience not only quick to discern what is evil, but instantly to shun it.

Rev. Thomas Adam.

BEWARE of a careless heart.

It is not enough to hear, unless we take heed how we hear. A man may pray, and never be the better, unless he watch unto prayer.

Rev. John Flavel.

IF God send affliction, or any cross whatsoever, repine not, nor let thy heart fail thee; He can quickly succour thee, and turn all thy heaviness into joy.

Thomas à Kempis.

Richard Baxter's Theology.

MY flesh trembleth for fear of Thee; and I am afraid of Thy judgments.

Psalm cxix. 120.

WHEN humiliation doth break your heart, and make you feel that you are sick of sin, and filleth your heart with smart and sorrow.

When it lieth so heavy upon you that you are not able to look up, then you will be the more ready that God should destroy it in you.

When it makes you go to God with groans and tears, you will be ready and willing to cry, "O Lord, be merciful to me, a sinner."

Rev. Richard Baxter.

It is a weight so unconceivable that dependeth on the soundness of conversion and sanctification, that our care and diligence cannot be too great to make it sure.

Rev. Richard Baxter.

ALL that are eminently pious, labour for it.

Rev. John Smith.

HEAD-KNOWLEDGE is our own, and can polish only from the outside; heart-knowledge is the Holy Spirit's work, and makes all glorious within.

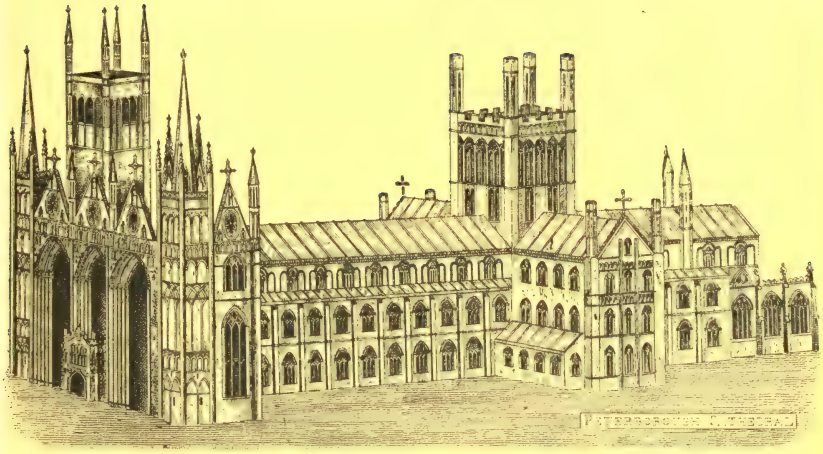
Rev. Thomas Adam.

TO be clear in pardon for all our sins, to be pure in heart, to live in love, this is heaven on earth.

Rev. William Bramwell.

MANY take pleasure in hearing sermons, and going to prayer meetings, and singing hymns and frequenting Missionary and other public meetings, who are not truly born of the Spirit.

Rev. John Angell James.



Ichabod.

FROM a careful study and comparison of the work which, we read, was accomplished by our forefathers in their day, with the preaching and means used in Christian work of modern times, we may well consider the question as to whether we are not in many cases suffering awful

defeat in the blessed work of getting sinners converted to God.

I am satisfied that multitudes are living in sin who would immediately be converted if they were truly instructed.

Chas. G. Finney.

The above quotation is verily true in our day, and however much people may try to hide behind excuses and reasonings to the contrary, the fact remains that "Ichabod" (The glory is departed) is written on the walls of many of our churches, and the words of Holy Scripture are

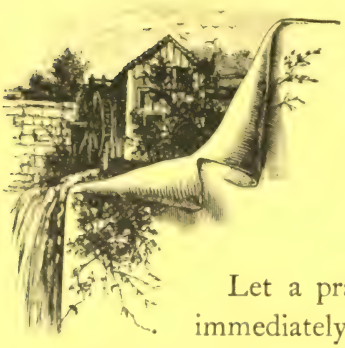
fulfilled before our very eyes. "For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." *Jeremiah viii.* 11.

The minister of Christ should ever be the assailant—the invader of the devil's kingdom.

A minister may still be popular though he has back-slidden from soul-saving.

We are to wield the tremendous truths of God upon the consciences of sinners, and to offer them salvation just then through faith in the Blood of the Lamb.

But should it be discovered (and an earnest preacher will leave no means untried to find this out) that



sinners have been awakened and wounded—not healed—not converted by the truth, what next should be done?

Let a prayer meeting be held immediately if possible, and the preacher, with the people of God, wrestle in mighty prayer that the convicted souls may be set at liberty and brought into a conscious saving knowledge of sins forgiven.

Who is the ablest minister—the best soldier of Jesus Christ?

He, surely, who wields to the best advantage the weapons of his warfare, and who makes the greatest havoc among the servants of the devil—the widest inroads upon the ranks of wickedness. In other words, he who obtains most seals to his ministry—the best and choicest fruit for the Lord.

See to it that your soul is in a flame of love to God and man.

Cry earnestly unto God for a baptism of fire and of the Holy Ghost.

Without this you may preach as you please, but you will have little permanent success among sinners.

The whole, remember, need not a physician, but they that are sick.

Let sinners be wounded first, before you attempt to heal.

Inattention to this is the great cause of inefficient preaching.

Preach plainly and pointedly; call things by their Scriptural names. Be not afraid of the faces of the wicked—thunder at the door of the sinner's heart—make heavy thrusts at the conscience—wield the terrors of hell, and lay around the sword of the law; but preach Christ crucified, lift Him up upon the Cross, bleeding, groaning, dying for sinners.

Let your heart be all the time right with God. Have one single, steady aim, to

glorify God and save sinners.

Wrestle in mighty prayer for conviction of sin to fall upon the people ; go from your closet to the pulpit, and with all the compassion of a loving Saviour lay siege to the sinner's heart—to every sinner, until the wicked stagger and fall—until they can hold out no longer.

Preach thus, in the power and by the Holy Spirit, and the people will cry for mercy, and sinners, instead of fleeing from you will be drawn toward and around you, as by an influence from Heaven.

This is the kind of preaching we want.

Rev. James Caughey.

The people in our day are not offended at the preaching.

What they want is a smooth, scholarly sermon, so arranged as not to hurt or disturb the conscience.

The majority of those who attend our churches, appear to be satisfied with a shallow, surface religion, which is really no religion at all, but a false experience.

The proud and worldly congregations will not tolerate Holy Ghost preaching.

The minister who dares to deal with sin and probe

the conscience—who dares to preach against worldliness and vanity—who insists upon a real repentance, and a clear conversion, and holiness of heart, is not popular by any means.

The man who advocates true piety, and will not be satisfied with anything else, is at a discount nowadays.

The wealthy, the worldly-minded, the brewer, the mere professors of

religion "bear rule" and have prominent places assigned to them in the congregations of many of our churches, and are allowed to decide upon such questions as the choice of a minister, as well as other Church matters; and it is plain to be seen in many cases that ministers are chosen for their educational ability, rather than for their godliness.

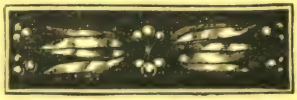
Is it not high time the voice of warning was raised, with no uncertain

sound, concerning these growing evils?

Shall we stand and hold our peace when we see these things before our eyes?

Is it not our bounden duty as Christians to stand out boldly against the worldliness and hollow profession of the day? and be

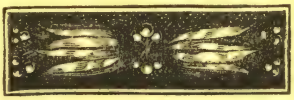
witnesses for the Lord in helping to stem the tide of ungodliness and formalism?



The unbelieving world is watching, and it would seem to have cause for saying what we hear

mentioned in general conversation — i.e. "How can we tell who are Christians and who are not?"

Many are saying, "O for the good old times," and wishing for a revival of religion, but that will do nothing.



The great need is for ministers and people to meet together for humiliation and prayer until God cleanses the vessels of His Sanctuary and pours out upon the people His convicting and converting grace.

Our forefathers wept and prayed and agonized before the Lord for sinners to be saved, and would not rest until they were slain by the Sword of the Word of God.

That was the secret of their mighty success; when things were

slack and would not move, they wrestled in prayer till God poured out His Spirit upon the people and sinners were converted.

"Who is the wise man, that may understand this? And who is he to whom the mouth of the Lord hath spoken, that he may declare it? Wherefore is the land perished and burned up like a wilderness, that none passeth through? And the Lord saith, Because they

have forsaken My law which I set before them, and have not obeyed My voice, neither walked therein; but have walked after the imagination of their own heart."

Jeremiah ix. 12-14.

How few sermons we hear about the "Birth of the Spirit," and being absolutely sure we are "Born of God."

The Holy Spirit should bear witness with our spirit, that we are the children of God.

See Rom. viii. 16.

A genuine heart repentance and being sure and

quite clear about the pardon of sin is an experience very little enforced, and, consequently, conspicuous by its absence.

But souls may be, and will be, brought into clear and abiding liberty if a pure Gospel is preached, and the servants of the Lord are faithful in denouncing sin, and live in an abiding unction of the Spirit.

My people are destroyed for lack of knowledge.

Hosea iv. 6.

Business men are careful to have their stock-taking attended to; and are very keen to know how they stand and what profits have been made.

But what about the Church! And the unsaved around us! And the individual spiritual life! How often does that stock-taking take place? Is there not much need for self-examination and prayer with regard to the success of the ministry?

It is sad to think that Christians are so slow to realize the real state of a prayerless, worldly Church. Many smooth it

over and make every kind of excuse rather than admit that the Churches have become cold and lukewarm.

But thanks be to God, there are still some left "who have not bowed the knee to Baal," and who sigh and cry for the abominations around them, and who grieve over the state of an unawakened Church, which a Christian paper recently commented upon as follows :—

"It is an acknowledged fact that the greatest religious movements are only reaching a few; and the greater number, both in the Church and out of it, are not being influenced by revival effort."

We should thank God with all our hearts for what is being done, but we should sin if we did not grieve over the failure.

A revival commenced in a certain place by the following means:

Two or three pious young men agreed to meet in the chapel, at a certain time, to pray for a revival.

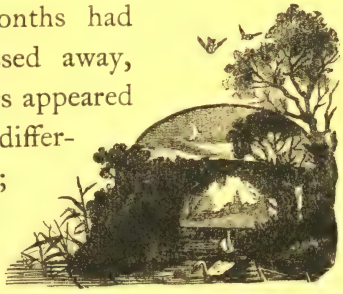
They had never seen anything of the kind; but almost the entire population were "lying in the arms of the wicked one," and they considered this a proper and Scriptural method for their rescue.

Their minds also were greatly distressed on account of the low state of religion.

The society had dwindled down to a few; and it was so long since the place had been visited by an outpouring of the Holy Spirit that the leaders knew little if anything about a revival, and, of course, felt indifferent as to such a Divine manifestation.

The young men continued to hold their meetings.

Their timidity forbade them to ask for a light (for their time of prayer was in the night), but they knew that darkness and light were both alike to a prayer-hearing God. In that dark chapel, night after night, did they pour out their souls in prayer for the inhabitants of the place.



Two months had nearly passed away, and sinners appeared quite as indifferent as ever; but they were not

discouraged, and continued their meetings.

About the close of the ninth week, on the night of a public prayer-meeting, two young men, hitherto careless and wicked, were in great distress, and disturbed the few present with their sobs and groans for mercy. This was a new thing, but not sufficient to impress the old professors. They were upon the eve of a glorious revival, and knew it not.

The people were dismissed, and no further attention was paid to the incident.

The praying youths, however, had prayed and wept too long to be indifferent; but there was no meeting for public prayer till the following Thursday night.

The official men in the meantime, foreboding some disturbance, became "nervous," and exceedingly afraid of excitement.

Thursday night arrived, and the place was crowded.

No one could tell why there was such an unusual stir; the secret was with the young men.

Information reached the preacher; he came and recognised it at once as the beginning of a great work of God.

He adjourned the meeting into the chapel; the official members followed, curious to see the results; but in a short time God touched their hearts, and opened their eyes; and they were compelled to exclaim, "Surely God is in this place, and we knew it not."

It was not long before scores of converted souls were added to the little society.

Rev. James Caughey.

After going over the greater part of many cities and towns in England and visiting the churches where prayer meetings were held, it was found that nine out of every ten of the churches had an average attendance of less than six persons at the weekly prayer meeting.

It is an acknowledged fact that prayer meetings are generally neglected, but entertainments and meetings of a social character are crowded.

Hence the lack of spirituality almost everywhere.

The President, recently addressing a conference of Ministers, said :—

"The game of whist is becoming more popular than the means of grace, and Church-members are getting the idea that they can dance themselves into the Kingdom of Heaven more easily than secure access through the prayer meeting."

A minister in the South of England said to a friend recently, "I have been in this place three years and have seen no fruit.

"I cannot put my hand on one soul whom I know has been converted."

And are there not many who, if they would only

face the question, must, of necessity, admit that the Master came seeking fruit and found none ?

"Judge not, that ye be not judged," is a text very often perverted and wrested from its context in these days when self-judgment is passed over and too often neglected.

Many will try to hide behind this text and quote it in self-defence when their life and work need to be judged and condemned.

A recent issue of a religious paper, commenting on these things, says :—

"'Ye must be born again' is a doctrine that will have to be preached to crowds of professing Christians who are essentially carnal, worldly, sensual, having not the Spirit.

"It is only too evident that many members of the Church to-day are anything but spiritual, that they desire the very opposite of what Jesus Christ desired for Himself and them.

"They are devoted to pleasure-seeking, money-getting, and other things even worse, and the things of God are *practically* despised by them.

"'Ye must be born again' will have to be sounded in the ears of men and women whose names remain on the Church rolls, although they themselves are spiritually dead.

"'Ye must be born again' are words that will have to be reiterated in the ears of Church-members who never dream of going to a prayer meeting or a week-night service, but who are generally present at the social gatherings of the Church; who will devote an hour to the work of decorating them-

selves for church, and not spend five minutes in praying for salvation from worldly vanity; who can often find time to read chapter after chapter of a work of fiction, but whose spare moments will never permit of their reading half a dozen pages of God's Word; although they profess to be the servants of Christ.

"'Ye must be born again' is a truth which should be declared with strong emphasis to-day to avowed followers of Jesus Christ, whose character—as reflected in the home, in business, and even in the Church—does not strike one as having anything distinctively Christian about it.

"And what is even worse, this very day, in scores and hundreds of pulpits, dead preachers are attempting to inculcate the mind of Christ upon dead men and women.

"'Ye must be born again' is just as applicable to the pulpit as it is to the pew; and, depend upon it, if there were more properly converted preachers there would be a larger number of men and women born again.

"We cannot preach until we are born again.

"Christ meant His words, 'Ye must be born again.'

"It may seem to some that it is going too far to say that many present-day professors need properly converting.

"But when men and women profess to have given themselves to God, and the world still has their hearts, they have need to be told their religion is only hollow profession.

"What such people really need is to be convicted of sin, to have their eyes opened to the blackness of their guilt in preferring the world to Christ, to feel their misery and danger, and to cry, 'God be merciful to me, a sinner.'

"Not in the pulpit, not as leader or teacher of a class, not in the office of a steward or deacon, not even in the roll of Church-membership, should any such be found.

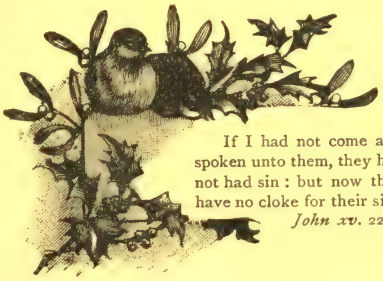
"Their place is not there; but as guilty sinners before God, seeking His mercy and the pardon of their sins."

Is there no one to lift up the voice of warning and cry out against the worldliness and apathy of the professing Church?

Is there no one who will give up popularity and the applause of men, and who will stand out boldly against the hollow profession of the day?

The need is great, and the responsibility must necessarily be great, especially upon those who shepherd the Lord's flock and minister in holy things.

May the Lord save us from excusing ourselves — from blaming others or waiting for others to do what probably they are expecting us to do—from waiting until our opportunities are gone and it is for ever too late !



If I had not come and spoken unto them, they had not had sin : but now they have no cloke for their sin.
John xv. 22.

JESUS, my blessed Saviour! enlarge and soften my heart and make me truly sensible of Thy mercies; for every evil I am free from is a blessing from Thee.

Bishop Hall.

GRIEVE for nothing but sin, and at not grieving for it enough.

Rev. Thomas Adam.

THEY are the best preachers, who bring souls to God. The loss of all things on earth is little when compared with the loss of one soul.

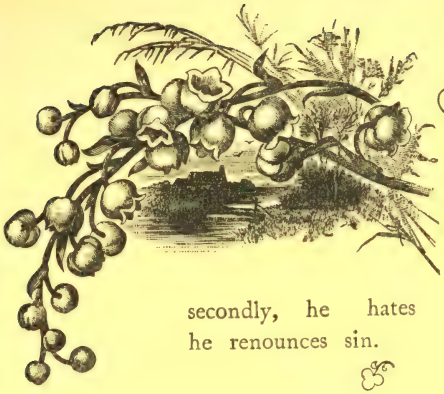
Rev. William Bramwell.

LET us get souls saved and we shall not lack other things.

Rev. John Smith.

THE Lord never allows His children's source of help to run dry without making further provisions.

Pastor Stockmayer.



THE truly repentant soul first sees sin; secondly, he hates sin; and thirdly, he renounces sin.

Catherine Booth.

REPENTANCE includes hatred of sin, forsaking it, and a determination not to repeat it.

Rev. John Angell James.

JUSTIFICATION by faith can never be received, desired, sought after, or even understood until the soul has been well disciplined and broken under the pressure of the law, and brought to a full sight of its utterly lost, depraved, "deceitful and desperately wicked" condition.

Rev. Thomas Adam.

TRUE repentance is a heart broken for sin, and a heart broken from sin.

Anon.

IT is a matter of great self-abasement, and full proof of our depravity, that sin, the only thing which God hates, we should hate so little.

Rev. Thomas Adam.

NEVER assent merely to please others. Do not accuse others to excuse thyself.

William Penn.

LET any man who has walked in the Spirit, and then at sometime failed to do so, and fulfilled some lust of the flesh, look back carefully upon all that preceded his fall. He will certainly find that the Spirit gave him repeated warnings, which, if he had heeded them, would have kept him in the safe path. Those warnings were not irresistible, they were gentle, but they were ample, for God is faithful.

Rev. C. G. Moore.

THE Spirit when He reigns keeps the soul alert, and faithfully and punctually warns of danger; and swift as the temptation may be, it is never as swift as He.

Rev. C. G. Moore.

Self Judgment.

"THEY that wait upon the Lord shall renew (or change) their strength."

Isaiah xl. 31.

Without which no Divine anointing can continue or be maintained.

The sainted James Caughey was once heard to say :—" Unless I receive a conscious baptism of the

Spirit of God every few days my preaching is less powerful.

"The people cease to cry for mercy in the meetings, and I have less power to take hold of God in prayer for sinners to be saved."

Without the unction of the Holy Spirit, any work we may do will be fruitless and a waste of time, but with it the results cannot be estimated.

Many dear children of God are dissatisfied, and have been for years, with the fruit they bring forth, but they go on year after year grieving, it is

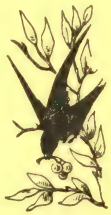
true, over the apparent failure, groaning and wishing it might be otherwise, but unfortunately that is the end of it.

They do not stop and challenge the situation. "They judge not the cause."

Jer. v. 28.

It is interesting, as well as instructive, to read that when Moses was sent to deliver the Children of Israel and no sign of the deliverance seemed to be forthcoming, he went to God and asked the reason.

The action of Moses is significant in this matter, and should be an object



lesson to us with regard to the work of God and bearing fruit.

When his mission did not seem to succeed, which God sent him to accomplish in delivering the Children of Israel from the bondage of Egypt and the hand of Pharaoh, we do not read that he even spoke to the people when they complained to him that they were in an evil case; but he went straight to God.

"And Moses returned unto the Lord, and said, Lord, wherefore hast Thou so evil entreated this

people? why is it that Thou hast sent me?

"For since I came to Pharaoh to speak in Thy name, he hath done evil to this people; neither hast Thou delivered Thy people at all." *Exodus v.* 22, 23.

If we are diligent students of the Word of God, and are careful to apply it to our own life, we shall find it impossible to screen ourselves behind the paltry excuses which so many use when the outcome of their life and work is called in question.

The Lord has taken care to leave us without any

doubt as to our privilege and responsibility.

The Holy Ghost has left on record words from the lips of Christ Himself, which tell us plainly what the Lord has done, and what He expects us to do.

"Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it you."

John xv. 16.

This verse of Holy Scripture is a good plumb-line wherewith to measure

ourselves, and it leaves us no room to doubt as to our duty and privilege before God.

Therefore, let us seek to copy the example of Moses, by going to the Lord to inquire the reason whenever failure comes, and we cannot measure straight with God's plumb-line ; or when there is reason to believe that our work is not up to the standard of the Word of God.

What a great need there is for real self-examination and prayer in this day of sentimental consecration, when so many are talking above their experience and

Prove all things; hold fast that which is good.
1 *Thess.* v. 21.

bearing unripe fruit, which inevitably begets spiritual pride and brings souls into a false experience.

We read that Elisha, like Moses, put God to the test, and proved to himself and to others that what he had asked for, when God took Elijah from him, was a Divine reality.

He would not be satisfied until he practically knew whether he had received a double portion of his master's spirit, and hence he took the mantle of his

master that fell from him and smote the waters, and said, "Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over" (2 *Kings ii.* 14), proving beyond any question that he had received an anointing to follow in his master's steps.

When the Lord has truly anointed us, we shall have no need to speak of it, or try to bring to the notice of others what God has done; God will bear witness, and others will soon see by the works that

always follow, when one is truly anointed by the Spirit, as was seen later in Elisha, for we read:—

"And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha."

2 Kings ii. 15.

What a marked difference there would be if Christians nowadays would challenge their experience and try and prove their life and work by a strict examination of the results.

Incorruptible seed —fruit that remains— is the measure of the

Sanctuary, and it should be expected and realized by all who are seeking to live and work in the abiding unction of the Spirit.

Because, "the fire shall try every man's work of what sort it is." 1 *Cor. iii.* 13.

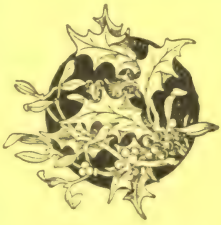
Our work and experience should be challenged by continual testing and proving, in order that we may be preserved from spiritual indolence and self-deception.

Apathy, indifference, and pride of heart need careful watching if we would live a

holy life and "bear much fruit."

Strict self-examination and much prayer will bring its own reward; but let no one suppose we shall not be tempted to neglect this sacred duty.

The closer we walk with God, the more strict we shall be in our self-judgment and in seeking a quickened and sensitive conscience.



THE Sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise.

Psalm li. 17.

THE Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. *Psalm xxxiv.* 18.

A humble, lowly, CONTRITE heart,
Believing, true and clean,
Which neither life nor death can part
From Him that dwells within.

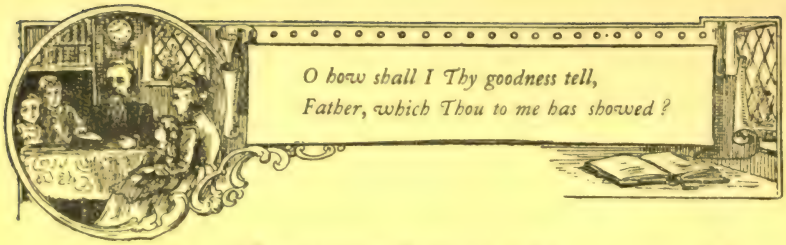
I DWELL in the high and Holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Isaiah lvii. 15.

TO this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word.

Isaiah lxvi. 2.

The word CONTRITE means—to contriturate, to pulverise together, to reduce to fine dust or powder.



Remembrances.

WHAT shall I render unto the Lord for all His benefits toward me?

Psalm cxvi. 12.

COME and hear, all ye that fear God, and I will declare what He hath done for my soul.

If I regard iniquity in my heart, the Lord will not hear me:

But verily God hath heard me; He hath attended to the voice of my prayer.

Blessed be God, which hath not turned away my prayer, nor His mercy from me.

Psalm lxvi. 16, 18, 19, 20.

I WILL greatly praise the Lord with my mouth; yea, I will praise Him among the multitude.

For He shall stand at the right hand of the poor, to save him from those that condemn his soul.

Psalm cix. 30, 31.

OUR heart is not turned back, neither have our steps declined from Thy way.

If we have forgotten the name of our God, or stretched out our hands to a strange god;

Shall not God search this out? for He knoweth the secrets of the heart.

Psalm xliv. 18, 20, 21.

FOR the Lord is our Judge,
The Lord is our Law-giver,
The Lord is our King;
He will save us.
Thy tacklings are loosed;
They could not well strengthen their mast,
They could not spread the sail:
Then is the prey of a great spoil divided;
The lame take the prey.

Isaiah xxxiii. 22, 23.

Let my prayer come before Thee: incline Thine ear unto my cry.

PSALM lxxxviii. 2.

Whatsoever

I have done amiss,

From my youth till now,

Till this moment,

Knowingly or ignorantly,

Within or without,

Asleep or awake,

By words, deeds, or thoughts,

Through the fiery darts of the enemy,

Through the unclean desires of the flesh,

Have mercy on me, O God, and forgive me.

Lancelot Andrews.

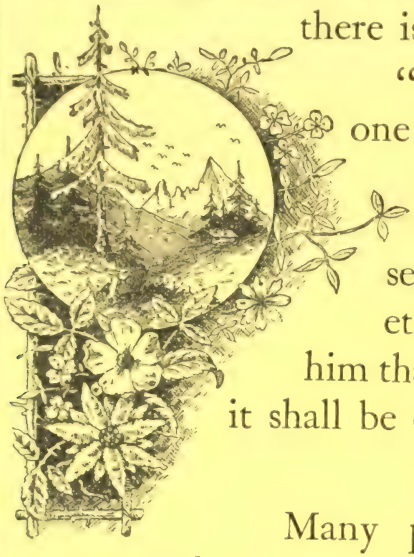
The Christian's Almighty Weapon.

PRAYER is the Christian's almighty weapon; and, blessed be God, all can pray.

The old, the young, the man, the woman, the boy, the girl—all may pray and come to God through Jesus Christ.

What has not been done by prayer!

Therefore, what encouragement there is to seek!



"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

Matt. vii. 8.

Many pray, however, and getting no answer, wonder how it is; but the Word of God tells us the reason—"God heareth not sinners."

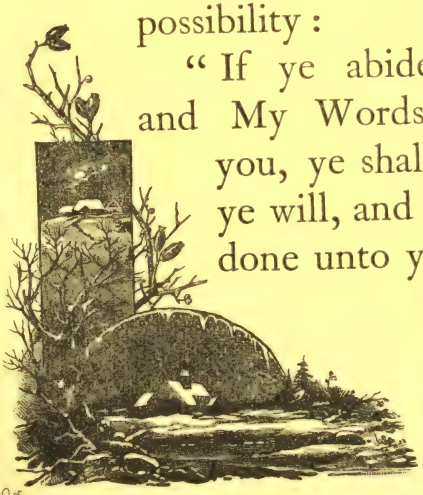
John ix. 31.

"And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight."

1 *John iii.* 22.

Therefore, if our prayers are not answered, we may infer that we do not the things that are pleasing in His sight, because the Scriptures plainly state that if we do those things that *are* pleasing in His sight, we shall have those things which we desire of Him.

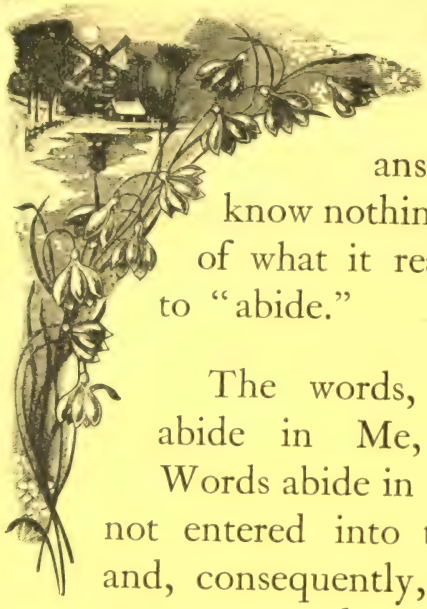
One of the most wonderful verses in the whole Bible gives us the key to this almighty possibility:



"If ye abide in Me, and My Words abide in you, ye shall ask what ye will, and it shall be done unto you."

John xv. 7.

Many people, however,



expect to have their prayers answered who know nothing whatever of what it really means to "abide."

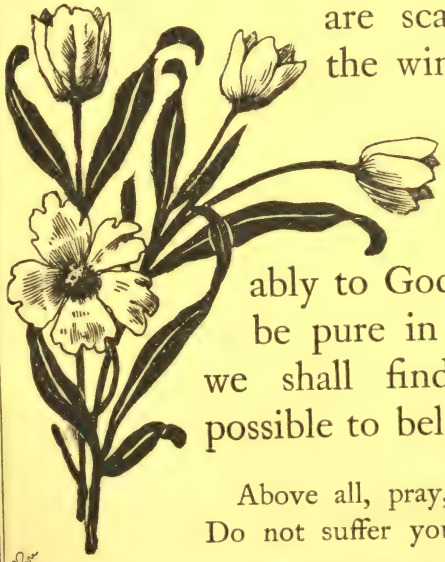
The words, "If ye abide in Me, and My Words abide in you," have not entered into the heart; and, consequently, prayer is not answered, very often, because it is prompted by selfish motives.

The infidel cannot stand before definite, answered prayer.

He is dumb and confounded when it is clearly proved to him that God answers prayer.

By this means, God proves to an unbelieving world that He is the true and the living God and that His Word is sure.

When prayer is answered our faith is strengthened and our doubts removed, God proves Himself to be indeed the God of truth, and all our unbelieving fears are scattered to the wind.



In order to pray acceptably to God we must be pure in heart, or we shall find it impossible to believe.

Above all, pray, pray, pray. Do not suffer yourself to be

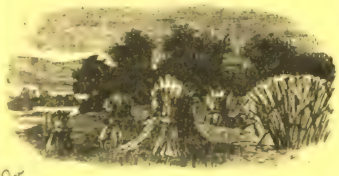
satisfied with cold, infrequent prayers. As you pray, so will your soul prosper or decline. As you pray, so will you live.

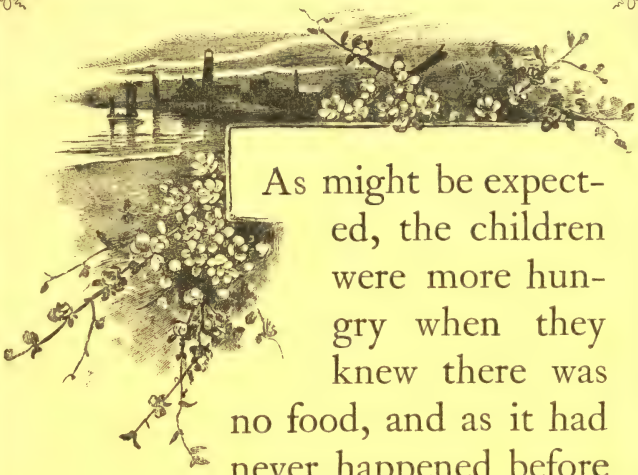
David Stoner.

The Widow's Prayer. . .

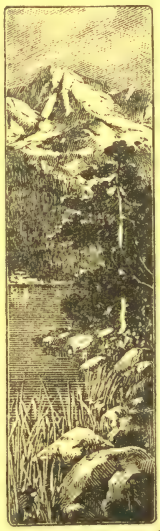
"THE Lord is my Shepherd, I shall not want."

About the year 1869 a poor widow, whose husband had died several years previously and left her without means, was weeping by the fire because she had no bread for her young family.





As might be expected, the children were more hungry when they knew there was no food, and as it had never happened before in their lives, they were at a loss to understand why they could not have their usual meal.



One of the children, being particularly hungry, cried and fretted for his supper, and asked again and again for bread, which only made his mother's grief more acute.

The fire, too, was getting low, and the coals

were nearly spent, which added to her misery.

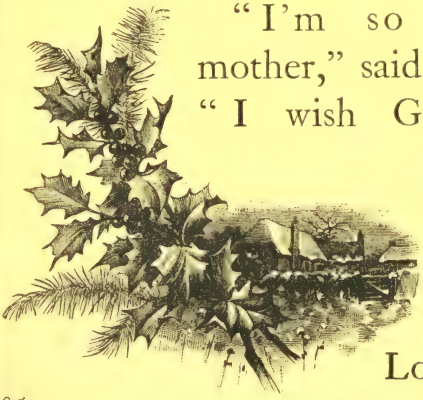
At last, the mother gathered her children around her, and kneeling down with them, poured out her trouble before the Lord, and as she prayed the tears ran down her face, and fell upon the chair at which she was kneeling.

She told the Lord He was a Father of the fatherless, and had promised to be a Husband to the widow, and she trusted Him to answer her prayer and

send them food that night.

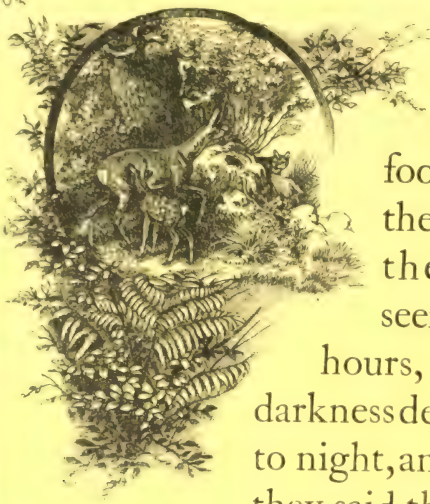
After the prayer was ended and they were seated, one of the boys asked, "How long will God be before He sends the bread, mother? Will it be sure to come to-night before we go to bed?"

"I hope so, my boy," she said, "the Lord will be sure to send it."



"I'm so hungry, mother," said the child, "I wish God would make haste and send it."

But the Lord did not



seem to hasten to send the food, and as they waited the minutes seemed like hours, until the darkness deepened into night, and at length they said their prayers and went to bed supperless.

"Mother," said one of them, "if the bread comes you'll call us down, won't you?"

"Yes, I will if it comes. Good night."

The bread did not come for some time, and the mother heard a little voice calling from above,

"Has it come yet, mother?"

"No, my boy, not yet."

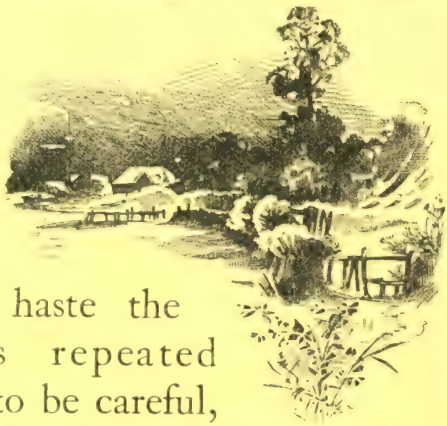
"Well, be sure to call us when it comes, won't you, mother?"

"Yes, I'll call you. Get into bed or you will catch cold."

A few minutes later the boys heard a loud knock on the stairs, and the mother with a glad voice called to them,

"Get up, boys! Get up and come down! It's come! It's come! The bread has come! Make haste!" Whereupon the boys scampered to the door as fast as their little legs could carry them, and the scene on the stairs was nothing short of perilous.

Such scrambling and pulling, all struggling to reach the kitchen first. Unheeding in their haste the mother's repeated warning to be careful, they at last literally tumbled in a bunch at the foot of the stairs, and were soon in the room, where their wondering eyes beheld a large basket on the table, filled with bread, butter, tea, sugar, and many other good things.



It would be difficult to describe what occurred in that widow's home that night.

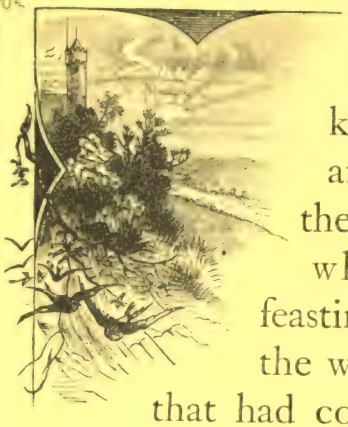
The boys shouted, as they

ran round the room in their night attire: "It's come! Look! It's come! Oh, mother! Isn't it a big basket! Who brought it? Can I take them out, mother?

"Just look, the basket is full! Butter, rice, tea, two loaves, and some bacon! Let's put them all on the table.

"Look, mother, how many! Where's the kettle? Let me fill it, and then we can have some tea when the water boils."

And one boy went and climbed



up to the tap and filled the kettle with water, and placed it on the fire to boil, while all were feasting their eyes on the wonderful basket that had come laden with good things for them to eat.

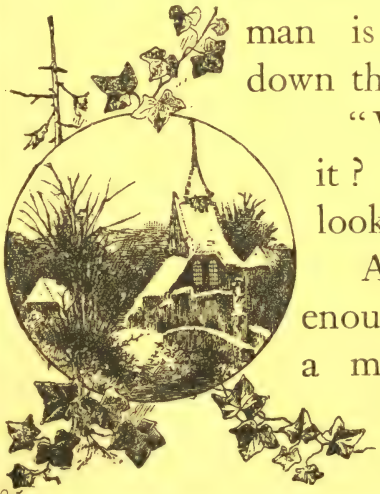
The mother, however, was so overcome with joy that she could do nothing but weep, and so the boys laid the cloth and put the cups and plates on the table ready for the supper they had been expecting, and very soon the kettle had boiled and they were enjoying their supper.

How good it was! No bread ever tasted so good!

And as the children were eating they talked

about the good God who had so wonderfully heard the mother's prayer and sent them food in their hour of need.

But, hark! what is that? as some noise was heard down in the cellar; whereupon one of the boys went to the window and, thrusting the curtain aside, exclaimed, "Oh, mother! There is a load of coal at the door and the man is putting it down the cellar!



"Whoever sent it? Come and look, mother!"

And, sure enough, there was a man dropping coal down through the

iron grating that opened into the basement.

This was beyond all expectation.

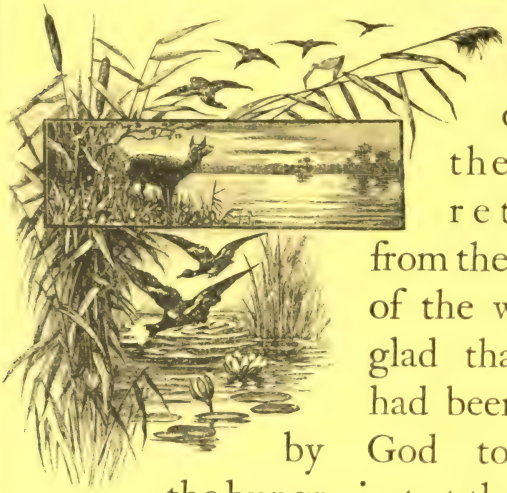
But what about the giver who had sent these things at such an opportune moment? The following facts will show :—

Mrs. H——, who lived near to the widow's house, was sitting in her home sewing, and every now and then pricked her finger with her needle. "Really me! I cannot get on with my sewing to-day! and I can't get Mrs. —— out of my mind. Poor

woman! I wonder how she is doing for food, left as she is with those young boys?" Prick went the needle into her finger again, as she was meditating upon the matter, till at length she could not go on, and arose, exclaiming, "I really believe something is the matter up the street. I will send the widow some food."

And forthwith she packed up the basket with food from her larder, and, with her own hands, carried the basket to the widow's house, only to learn that just in the nick of time she had been, by the

mercy of God, the channel through which the widow's family was saved from want.



With tears of joy the lady retired from the house of the widow, glad that she had been used by God to feed the hungry just at the right moment; and as soon as she reached her home she despatched a messenger to order a load of coals to be sent forthwith to the widow's house, as we have already seen, proving once more the glorious truth, "It

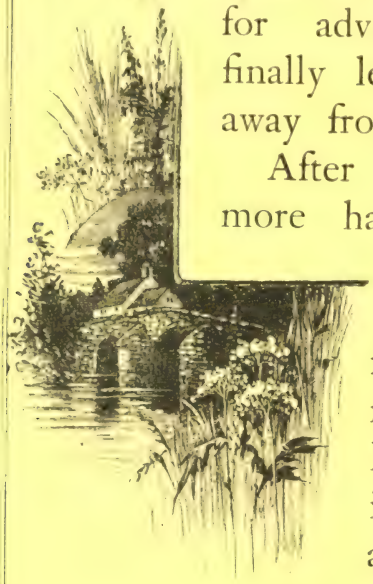
is more blessed to give than to receive," and also that God will answer fervent, believing prayer.

The Ebenezer Stick.

SOME years ago there lived, not far from the city of N——, a most godly woman, who knew the power and efficacy of fervent, believing prayer.

It was her custom, whenever any difficulty or trouble arose, to retire to her closet, and there pour out her heart before the Lord until He answered her prayer.

One of her sons, a boy about fifteen years of age, developed a roving disposition and a desire for adventure, which finally led him to run away from home.



After two weeks or more had passed and nothing had been heard from him, his mother, who had suffered intensely on account of his leaving home, felt it was time to seek the Lord in definite, believing prayer.

Distracting thoughts surged through her mind regarding her boy.

She wondered where he could be ; and the possibility of his

being sick or hungry, and the thought of bad companions beguiling him and leading him into sin, troubled her mind and made her feel sick at heart.

It was Sunday noon, and with a heavy heart she was busy preparing the mid-day meal for her family.

She thought of her wandering boy, as she had many times since the day she had last seen him.

Where could he be that Sunday morning? and would he be able to get any dinner? were thoughts that passed through her mind.

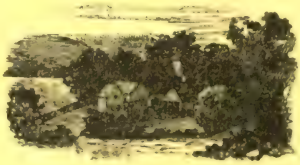
After the meal was over, and the other children had finally started for Sunday School, she felt she must seek the Lord in prayer about her boy.

The clock had just struck two; and as the house was quiet and she could be alone with God, she retired to her chamber, and poured out her heart to Him who said,

"The righteous cry, and the Lord heareth, and delivereth them out of all their troubles."

Psalm xxxiv. 17.

"Bless Joseph, Lord! Send him home to me! Send him now, Lord! Just now, Lord!

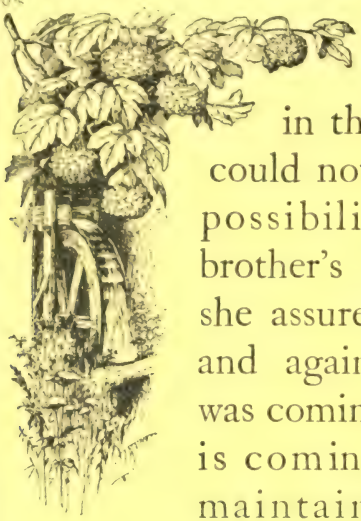


Wherever he is, send him now!"

And thus she continued to pray and plead, until her heart was filled with unspeakable joy, and she felt a Divine assurance that God had heard her prayer and would send her wayward boy home.

She was so occupied with God that she did not hear the family return, but very soon she came downstairs with a beaming face, exclaiming, "Joseph is coming home! Joseph is coming home! He has already started! I am sure he is coming home!"

But the children looked at her in amazement, and



thought her crazy to talk in that way, as they could not believe in the possibility of their brother's return. But she assured them again and again that Joseph was coming home! "He is coming soon," she maintained! "The Lord has assured me so this afternoon."

The next day came, and as nothing unusual occurred, one of the family ventured to say, "Joseph has not arrived yet, mother; don't you think you are mistaken?"

"No!" she replied, "I am not mistaken; the Lord has heard my

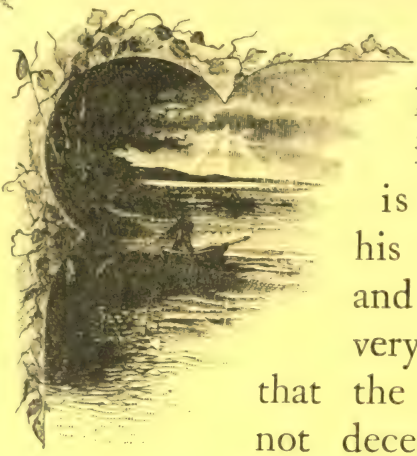
prayer, and I am sure Joseph is coming, and you will see later that the Lord will not disappoint me."

But the next day came, and no Joseph appeared.

The mother was, however, strong in faith, believing and expecting all the time, and many times a day she looked down the street to see if she could see him.

But, as he did not come, the children said, "You see, mother, it is now Tuesday, and Joseph has not come yet; don't you think you are mistaken now?"

"No!" she replied, "I am not



mistaken; he *is* coming, and is now on his way home, and you will very soon see that the Lord has not deceived me; I am expecting him to walk in any moment."

But Wednesday came, and still no Joseph; but still faith kept rising, and as the expectant mother went to the door to watch for Joseph coming, she still held on and believed in Him who said,

"Heaven and earth shall pass away: but My words shall not pass away."

Luke xxi. 33.

She knew in whom she had believed, and

about the time of afternoon tea the family was astonished, and the mother filled with joy and gratitude, to see her truant Joseph walk in.

There he stood, tired, dusty, unwashed, and hungry, carrying a little stick in his hand, his shoes worn to the ground, and himself worn out with his weary tramp.

"How tired you must be, my boy," said his mother; "get washed, tea is almost ready; you must be very hungry."

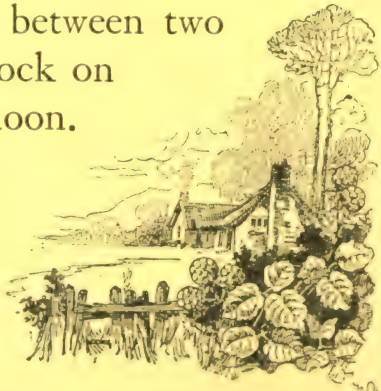
After which his mother said, "Now, Joseph, tell me what made you come home?"

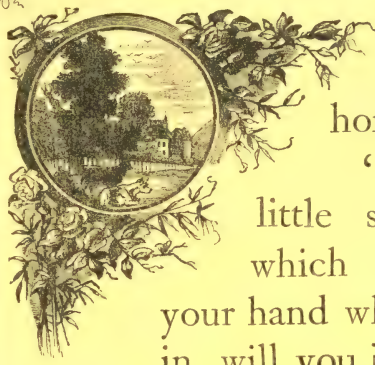
"Well, mother," he answered, "I was sitting behind a haystack, eating a piece of dry bread, when something seemed to say to me, 'Joseph, get up and go home.'

"I had no intention of coming home, not the slightest, but I had to come somehow; and here I am, mother."

"What time was it, Joseph," she inquired, "when you felt compelled to start?"

"Oh!" he replied, "somewhere between two and three o'clock on Sunday afternoon. I got up right away and started, and have been coming all





the time until I reached home."

"Give me that little stick, Joseph, which you had in your hand when you came in, will you?"

"Oh yes! mother," the boy replied, surprised to think that his mother should want anything so useless, "you can have it if you want it; here it is."

His mother took the stick and tied a piece of ribbon on it, and called it her "Ebenezer Stick."

And afterward, whenever she received a definite answer to prayer, she tied another piece of ribbon on the stick, to remind her of God's faithfulness in answering prayer.

All her children are now grown up, but she has gone to rest and awaits them in the heavenly home, where faith gives place to sight.

Joseph is still living, and is a devoted Christian, delighting in prayer as his mother did.

The "Ebenezer Stick" remains an honoured relic in the home of one of her daughters, and serves as a memorial of God's mercy and willingness to hear and answer the cry of His believing children.

The Inch Measure.

ONE summer afternoon, in one of the lovely villages of England, a gentleman

lay on a couch in his quiet home, reading and pondering over the Sermons of John Wesley.

His mother sat by the window, reading her well-thumbed Bible, and both seemed greatly interested in the subjects of their study.

After a long silence, the mother looked up and remarked, "You seem very interested; what book are you reading?"

"John Wesley's Sermons," he replied; and a moment later, he suddenly raised himself upon his elbow, and said with great earnestness, "Mother! if John Wesley is

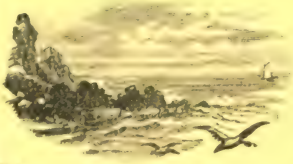
right (and I suppose he is) then I have never been *really and truly* converted!"

"Nonsense," she replied, "I thought you were converted long ago."

"I thought so myself," he went on, "but it was evidently all in my head, for I am quite sure I know nothing of the experience of which John Wesley speaks in the sermon I have just read."

"What experience?" his mother asked.

"Why, the witness of the Spirit," he replied. "John Wesley says, 'We cannot know the love of God to

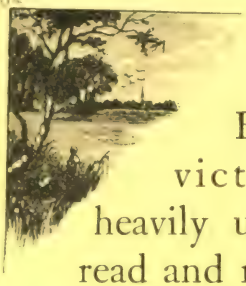


us till His Spirit witnesses it to our spirit. Till then we cannot believe it.'

"I have never had that experience, and I do not understand it, neither do I think I have ever repented of my sins —at least not as I should.

"I have read the Bible, and always wanted to be good, but I am not absolutely sure as to the pardon of all my sins. Nobody ever told me to repent.

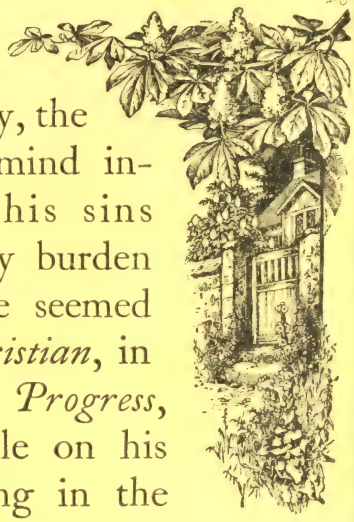
"I have always understood that all you had to do was to believe. But, the Lord helping me, I will never rest till I know that my sins are forgiven



as well as I know my own name."

From this time conviction of sin weighed heavily upon his mind. He read and re-read John Wesley's Sermons, and the Memoirs of John Smith and William Bramwell; and the more he read and thought over his past life, the more certain he was that his conversion had been up to this time only a false experience.

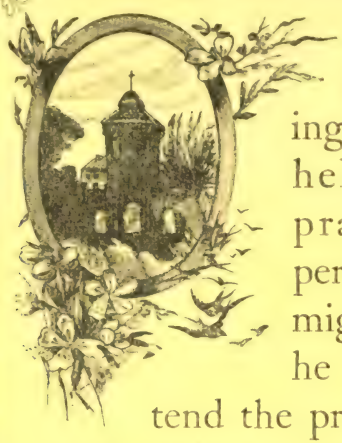
The Spirit did not answer to the Blood, and tell him that he was born of God. He did not hate sin—nor could he say that he had a clear assurance of the pardoning love of God.



As this conviction deepened day by day, the agony of his mind increased, till his sins became a heavy burden to him, and he seemed to be like *Christian*, in the *Pilgrim's Progress*, with the bundle on his back, struggling in the *Slough of Despond*. The more he prayed and thought about his lost condition, the heavier his burden became.

He could get no relief, until at length he felt like one in despair.

He longed for some one to speak to him of God and help him to find comfort for his soul.



One Sabbath morning, thinking he should get help from the prayers, or that perhaps some one might speak to him, he resolved to attend the prayer-meeting at seven o'clock; and, accordingly, five minutes before the time, he arrived at the chapel, but, to his surprise, found the gates locked and the place in darkness.

Thinking he was too soon, he walked through a few streets, and returned, to find the gates open and the chapel-keeper making a fire.

Whereupon he asked, "Is there a prayer-meeting held here?"

"Yes!" the man replied,

"but not many attend, I am sorry to say. It will be rather dusty sitting here until I have cleared away the ashes. If you come in a few minutes you may find some one here."

It was now a quarter past seven, and after waiting outside a few minutes longer, he finally came back and found an old man, with white hair, sitting before the fire with his feet on the fender.

Looking up, the old man said, "Good morning! I thought I was going to be all alone again. Let us commence at once; it is always a good thing to wait upon the Lord in prayer.

"I don't suppose any one else will come this morning.

"I am over seventy, but I always like to come to the prayer-meeting."

As may be supposed, strange thoughts filled his mind on finding such a small attendance at the prayer-meeting, and as he walked home he thought, "If all the people felt as I do, the place would be full.

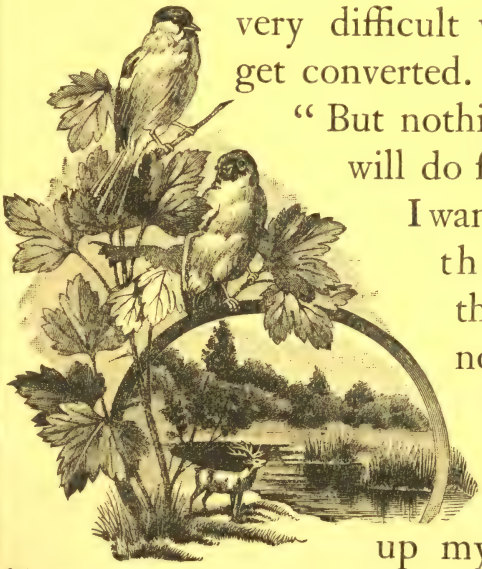
"I wonder where the people are who have the witness of the Spirit. These people do not seem to have much religion.

"I wonder if there are any real people anywhere! I don't seem to be able to

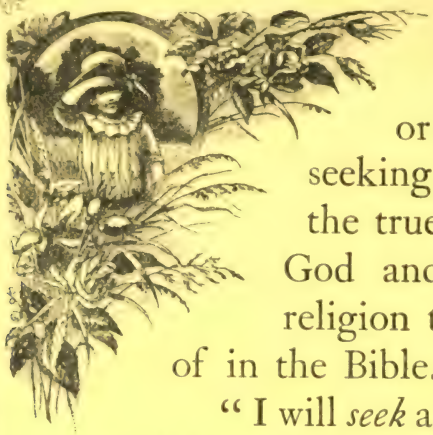
find them! When I go to church or chapel the minister seems to preach as if there was no sin, and as if everybody was saved and going to heaven.

"I never hear anything about being lost and going to hell.

"Many of the sermons I hear are nothing but historical or descriptive essays, full of flowery language, without any real appeal to the conscience. It seems to be very difficult work to get converted.



"But nothing else will do for me! I want either the real thing or nothing; I have fully made up my mind



that I will never rest or give up seeking till I find the true people of God and the real religion that I read of in the Bible.

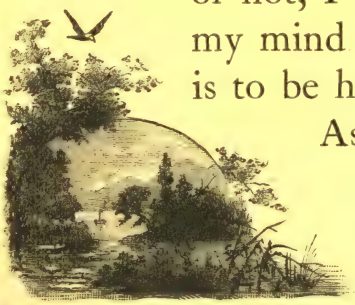
"I will *seek* and *seek* and pray till I am as sure that I am converted and love God with all my heart as I am of my own name.

"Whether I am awake or asleep —or whatever I may be doing— it matters not, I am seeking God, and if I die and go to hell, I will go praying!

"I have attended nearly every church and chapel and gone to every meeting I could think of; I have gone wherever I thought I could get help.

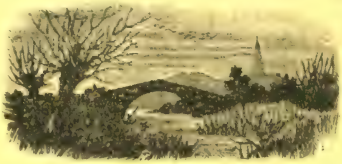
"I have tried again and again to get into conversation with Christian people, thinking that they would pray with me and help me to get saved, but no one seems to care, and when I introduce the question of Salvation, it just seems to me that every one tries to change the subject as soon as possible, and would rather talk about business, or the weather, or anything but the one thing most to be desired.

"But whether any one helps me or not, I have made up my mind to have it, if it is to be had."



As may be imagined, during all this time the devil was

the sins he had committed that he could not



remember would send him to hell if the others did not.

So the idea occurred to him to write on paper all his sins that he could remember, and when he had done so, he took them into the fields and spread them out before the Lord, confessing them each one separately. He then wrote underneath: "I confess and acknowledge and repent of all these sins that I remember, and also of every other sin that I do *not* remember.

"Cleanse me from them all, O Lord! and blot them all out of

the book of Thy remembrance."

And from that moment the devil began to retreat.

About this time he went to some meetings in a town on the East Coast, and from hearing a sermon one Tuesday afternoon from the words, "Marvel not that I said unto thee, Ye must be born again" (*John iii.* 7), he was so much helped that he felt he owed his conversion to that sermon. The necessity for the New Birth, the witness of the Spirit, the hindrances to a sincere repentance, the awfulness of sin in God's sight, and His willingness to receive penitent,

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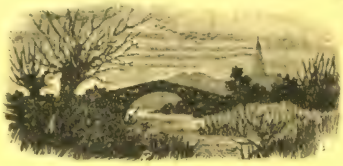

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hell-deserving sinners were so set forth, in the unction of the Spirit, that from this time the path was clear.

But what about the witness of the Spirit? What about knowing his sins were all forgiven without any doubt? All this came later with blessed assurance; but the sermon he had heard while on the East Coast had made it clear, through God's servant and by the Holy Spirit, that there was more to be done than simply to believe.

There were things in his life that needed to be put right. Begging pardon for wrongs he had thought others guilty of, restoring change that had been

taken by mistake, but which the Holy Ghost soon made clear and would not pass over.

And when these had been carefully gone over, there remained still one other matter, which was more important than all the rest, and which caused him much anxiety and exercise of mind.

In his business he had to measure the fabric he manufactured with an inch measure, and it was customary to allow a certain amount for what is called shrinkage. Consequently, the inch measure was made slightly larger to allow for it, and as *only the smallest fraction was*

needed to allow for this, it seemed a very insignificant matter.

But in a large business where many pieces of fabric were made it was a means of much gain in a year.

However, when he prayed for the Lord to save his soul and forgive his sins, the inch measure always seemed to be before his eyes, and the question would come, "What about the shrinkage? Is there not much more allowed for shrinkage than the Measure of the Sanctuary would allow?

"God requires sixteen ounces to the pound, not fifteen and a half.

There must be thirty-six inches to the yard.

"The Measure of the Sanctuary will admit of no shortage. God's standard guarantees correct weight—perfect measure, and anything less will shut you out of heaven; consequently the Lord will not hear your cry for salvation till this surrender is made."

But the devil suggested,

"You will lose all your business. Everybody else does it. Your inch measure is only the thickness of thin paper larger than the certified inch, and you must allow for shrinkage and waste," etc.

But it was of no use. The Lord did not answer, and

each time he knelt down to pray the inch measure seemed to float before his eyes, till at length he cried, "I give it up, whether I lose the business and fail or not. I must be saved and clear with God, all else may go."

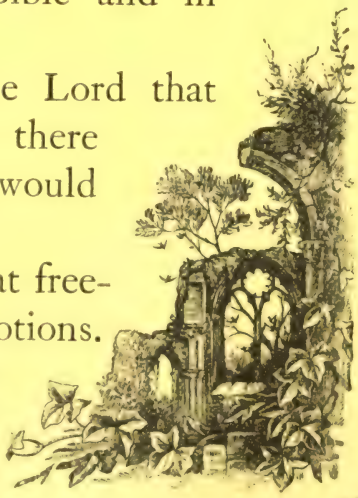
And that day the order was given for all the imperfect inch measures to be destroyed and certified measures to be supplied.

The next day was the Sabbath, and he decided to spend it in reading the Bible and in prayer.

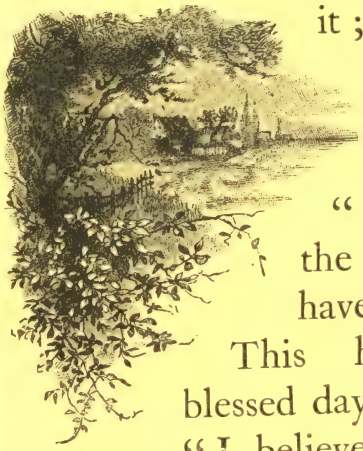
He told the Lord that whatever else there was to do he would do it.

He had great freedom in his devotions.

The Bible seemed to be quite new and



was opened to his inquiring mind as he had never before understood it; and when the day closed, and he lay down, he felt, "I am nearer the Lord than I have ever been. This has been a blessed day.



"I believe I shall soon find Him now. I am determined still to go on seeking."

And as he meditated he fell asleep.

The next morning he rose at four o'clock to pray and continue his devotions, to *seek* the Lord; and as he knelt down in his accustomed place to commence prayer, he felt

that no prayer would come; so he knelt in silence for awhile.

He could not pray, that was certain, and, strange to say, he could not think of his sins. No inch measure floated before his eyes, but he seemed to see the print of the Nails, the pierced Side, and the Crown of Thorns. Tears ran down his face till he was amazed at himself.

He could not tell why he wept, only he felt so full of joy that he could do nothing else.

"Why! what's this!" he said aloud, "I can't find my sins! I can't pray to be

forgiven! How happy I feel! What is the matter? When I try to pray for my salvation, I can only weep for joy.

"Why! this is the witness of the Spirit, I believe! This is salvation! I am saved! I am born again! This is it, I am sure! The Lord has pardoned all my sins!"

And he threw himself down on a thick rug, and wept out his heart in love and adoration to Him whom he had sought so long and found at last.

Oh! how lovely everything even in nature now seemed! the trees never looked so beautiful, the birds never sang so sweetly; everything was new.

"Oh! what shall I do! My heart is filled with joy and peace and love.

"I never thought being saved felt this way!

"Oh! what shall I do to praise my God for His love to me!

"I would gladly pass through all this weary time over and over again, to get this joy and peace that fills my heart.

"This is the witness of the Spirit! This is what I have been *seeking* so long.

"I know my sins are all forgiven.

"I am as sure of it as that I am alive.

"I know it as well as I know my own name."

In conclusion, it may be well to add that God did not allow the business to suffer in any way, but prospered it so much that its growth was wonderful, and far exceeded all expectation.

Nothing is worth a thought beneath
But how I may escape the death
That never, never dies ;
How make mine own election sure,
And, when I fail on earth, secure
A mansion in the skies.

Charles Wesley.

Butler & Tanner, The Selwood Printing Works, Frome, and London.

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